This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3 3433 06819590 2

Evening Post
24.Ap.)

Theology's Eminent Domain

And Other Papers

Hewitt

BRIEFS ON RELIGION

BY WILLIAM R. HUNTINGTON, D.D.

12mo, paper, 25 cents, six copies $1.00; cloth, 50 cents each, six copies $2.00.

1. **Psyche**: A Study of the Soul.
2. **Four Key-words of Religion**: An Essay in Unsystematic Divinity.
3. **The Spiritual House**: A First Lesson in Architecture.
4. **Popular Misconceptions of the Episcopal Church.**
5. **A Short History of the Book of Common Prayer.**
6. **Theology's Eminent Domain and Other Papers.**

THOMAS WHITTAKER

PUBLISHER

2 AND 3 BIBLE HOUSE, NEW YORK

Theology's Eminent Domain

AND OTHER PAPERS

BY
WILLIAM REED HUNTINGTON D.D.
RECTOR OF GRACE CHURCH NEW YORK

NEW YORK
PUBLIC
LIBRARY

NEW YORK
THOMAS WHITTAKER
2 AND 3 BIBLE HOUSE

THE NEW YORK
PUBLIC LIBRARY
282194
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1908

COPYRIGHT, 1902
BY THOMAS WHITTAKER

Prefatory Note

MOST of the papers here collected have been already in print, but in various connections. For permission to reprint "ECCLESIA MEDIATRIX," "THE STYLE AND TEMPER OF THE BOOK OF COMMON PRAYER" and "HOW THE EPISCOPAL CHURCH IS ORGANIZED," the author is indebted respectively to the courtesy of the following publishers: E. B. Treat & Co., Charles Scribner's Sons, and Bemrose & Sons, London.

W. R. H.

Contents

PAGE

I.

THEOLOGY'S EMINENT DOMAIN 9

II.

ECCLESIA MEDIATRIX 25

III.

WHY NINE DIVINITY SCHOOLS IN TOKYO? . . 47

IV.

A COSMIC VIEW OF THE ATONEMENT . . . 61

V.

THE STYLE AND TEMPER OF THE BOOK OF COMMON PRAYER 79

VI.

HOW THE EPISCOPAL CHURCH IS ORGANIZED . . 99

VII.

ON THE FIRING-LINE OF CHRISTENDOM . . . 115

I.

THEOLOGY'S EMINENT DOMAIN.

I.

THEOLOGY'S EMINENT DOMAIN.

LET our first point be a distinction between science and "the sciences." Science may be defined as the knowledge of facts *plus* the knowledge of the laws according to which the facts coëxist, interact and follow one another. "The sciences," on the other hand, are the several groups into which, for lack of the power of universal grasp, man has sorted out his knowledge; for we know in parts as well as in part. Theologians have always claimed for their study, that it is scientific in its character; but supposing the claim conceded, does it necessarily follow that theology is one of the sciences? By no means. Theology must be scientific or it is nothing; and yet theology is not a science. There is no paradox here. Theology is scientific, not because theology is a science, but because theology is science, and nothing less. Theology is, by strict definition, the knowledge of the things of God. But if God is, then there is nothing, whether in the seen or the unseen universe, that does not stand related to Him. Hence, for the theologian, I speak not now of others, for the theologian him-

self, theology ought to be nothing else than the science of sciences, the universal science necessarily including all special forms of knowledge "as the sea her waves."

The intelligent theologian of the present, instead of looking askance at the natural sciences, so-called, wondering what ugly thrust they next meditate, will boldly claim them all as his feudatories and set himself to exacting service at their hands. Astronomy, Geology, Physics and the rest,—what ought they to be to the right-minded Christian thinker, but only so many helps towards the better understanding of that first sentence of the Creed, "I believe in God the Father Almighty, Maker of Heaven and Earth"? Theology is not a segment of the circle of the sciences; it is the point above the circle from which the whole area is swept.

For many years an unseemly conflict has been waging,—I will not be so inexact as to say between science and religion, but between certain scholars of repute—as to the possibility of our having any theology at all. In this controversy, the theologians, as I venture to suggest, have made the double mistake of claiming for themselves at once too little and too much. They have claimed for themselves too much, whenever they have asserted a right to block, by an appeal to authority, whether ecclesiastical or scriptural, the freest possible inquiry into the secrets of the

universe. They have claimed for themselves too little, in so far as they have failed to insist with sufficient emphasis upon the right of theology to eminent domain. To be content with anything less than supremacy is fatal to theology. She signs her own death-warrant when she writes herself down as one among many sciences; when she confesses that there are any lines of enquiry that have no interest for her. It is the blunder of timidity for her to undertake to compound with her assailants for decent recognition as a poor relation. Let her rise to her full stature, and without fear assert her just prerogatives of motherhood and queenship.

But, in these days, assertion unsupported does not re-seat banished monarchs on their thrones. We must look into the question of right. What is it that essentially differences theology from any one special science among the many? Is it that theologians employ a logical method unlike that in common use among scientific enquirers? Some have thought so. It is not uncommon to hear it said that since theological reasoning is deductive and scientific reasoning inductive, misunderstandings between the users of the two processes are inevitable. But surely this is a most hasty judgment, for nothing can be more easily shown than that the two classes of reasoners employ both methods interchangeably, as the occasion may require. The discovery of

the planet Neptune was as beautiful an instance of what may be done by deductive reasoning as could possibly be imagined; while again the most profound view of the dogma of the Trinity is that which sees in it the result of a process of induction worked out by the collective mind of the Church with the statements of Scripture and the phenomena of consciousness for data. The formula was accepted as the only one that reasonably accounted for all the facts. It is plain, then, that this easy and shallow classification will not aid us in finding the precise point at which theological science and the several sciences part company.

But if the difference between the two sorts of reasoning lie not in the manner, is it to be sought for in the matter? Is it the fact that two well-defined districts of thought can be set apart as belonging the one to scientific, the other to theological inquirers? Here again we shall be obliged to answer, No. The very cause of the heat that has arisen between the theological and the anti-theological writers is, that their fields of inquiry to a great extent coincide. Each is trying to prove the other a trespasser upon marches that really belong to both. There is no such rigid boundary-line between the spiritual and the natural as will permit our ranging the theologians all on one side, and the men of science all on the other. Coleridge endeavored to found a philos-

ophy of inspiration upon such a distinction; but even his great powers were unequal to the task. The farther we penetrate into the borderland between the seen and the unseen, the material and the immaterial, the more evident does it become that no great gulf breaks up their continuity. It is, moreover, very interesting to notice that the antagonism to which I have alluded is much more marked in connection with the mixed than in the case of the pure sciences. There is no strife between Geometry and Christianity; the Gospel has no controversy with the Calculus; but Geology has been at war with Genesis ever since that science came into being, and many a recent invective against theological narrowness would lose half its force, had the Church never persecuted astronomy in the person of Galileo. All this grows out of the fact that theologians and naturalists have so much, rather than so little, subject matter in common. Who can fail to trace a certain intellectual resemblance between the Calvin of the sixteenth century and the Darwin of the nineteenth? Parallel phenomena suggested to the one thinker his doctrine of the salvability of the few, and to the other his law of the survival of the fittest.

Theology and philosophy do but echo one another. The evolution controversy now engrossing the attention of the naturalists is only the old strife between creationism and traducianism

under a new name. With the triumph of "the primordial germ" will come back the Augustinian doctrine, that we all sinned in Adam by actual presence in his personality. Modern students of nature seldom speak of the Mosaic cosmogony with overmuch respect, and yet it is astonishing to notice what a passion for world-making they often exhibit themselves. If Moses's account of the origin of things be a tax upon faith, what shall we say of Lord Kelvin's? No, men cannot help thinking upon these subjects and cannot help reasoning about them; the mind demands some theory of beginnings; and doubtless new cosmogonies will be forthcoming, yearly, while the world lasts. It is plain therefore that we cannot segregate a certain number of facts and say peremptorily, either to the theologian or to the naturalist, "Hands off!"

Where then are we to find the differentia of theology? Not, it would seem, in the logical method employed, nor yet in the subject of inquiry. Where then? In the postulates, I answer, from which theology starts. In every effort of human thought, the reasoner must have something to lean his back against, otherwise he gets no purchase. This backing is the postulate, or conceded truth, from which his argument starts. All the sciences have their postulates; some more, some less. The pure sciences have but one, namely, the accuracy of the laws of thought.

This much must be conceded, or Euclid himself is impotent. The mixed sciences require at least two further postulates, which are the reality of the external world and the general credibility of human testimony. To these, theology adds still other two, which are peculiarly her own, namely, the existence of a personal God, and the reality of a moral distinction between right and wrong. God and conscience, these are the distinctive postulates of theology. No man is obliged to accept them. They do not compel assent, for, if they did, they would be axioms and not postulates. And yet, from the moment of our acceptance of them, all our serious thinking, if it be consistent with itself, becomes *ipso facto* theological. With them for implements, theology has been, these many centuries, building her temple; using for material the facts of consciousness, the facts of nature and the facts of history; casting away as rubbish, now and then, what for a time had seemed permanent portions of the fabric, but preserving, all the while, certain grand lines of symmetry and strength by which men have been able to take knowledge of the building that it is of God.

Consider the grounds of our religious convictions. As Christian men, we accept the Catholic creed,—why? Because the articles of it have all of them been demonstrated beyond the possibility of cavil? No, there is not one of them that

admits of demonstration in the strict sense of the word; but we accept the Creed because, starting from the belief that God is, and that He is righteous, we have been led, taking everything into account, to find in its pregnant sentences, altogether the likeliest answer to the questions of the mind and of the heart. "Of the heart," I say, as well as "of the mind," for while theology rightly refuses to be relegated to "the region of emotion," she is quick to insist that in any scientific study of man, any accurate inventory of his belongings, not only his power to think and know, but also his instincts of love, worship and obedience must find room.

Note, now, another point. It is only from the vantage ground of theology that the correlation of the various parts of human knowledge can be effected. The system is not heliocentric until you have enthroned Deity at the heart of things. In their several lines of activity, the sciences can push ahead without the aid of the postulates of theology. Experience shows this. Undevout astronomers have lived who were perfectly sane. La Place had "no need of the hypothesis of God." But when it comes to unifying the various branches of human knowledge, bringing history and art and language into harmony with their half-sisters among the sciences called natural; when it comes to ranging in just order the grades and levels of the mind's acquirement, then

is seen, plainly enough, the need of some point that shall answer to the apex of the pyramid. Theology supplies this want; and by so doing enables the eye to look down quietly on all the slopes of truth.

It is obvious to remark that, if this be the true state of the case, then there are, in fact, no "limitations of scientific and theological inquiry" that can be called "mutual," since it is impossible for the whole to be bounded by any of its parts. One can speak with propriety of the mutual boundary, say of Scotland and of Great Britain, for the coast line of the northern kingdom is a common, not a mutual frontier. So with the sciences; they have their mutual limitations among themselves when they happen to lie adjacent, but of no one of them can it be said, that between it and theology there are limitations mutual, for the realm of theology is not that of *a* science; it is science,—science so suffused and transfigured by the light within, that her face doth shine as the sun, as her raiment is white as the light.

I began by contrasting science and the sciences; let me end by setting over against one another, theology and the theologies. True theological wisdom lies in the just distinguishment of what is permanently essential from what is transient and accidental in religion. The Roman Catholic usage of dividing doctrine into

that which is *de fide* and that which is not, is, in principle, profoundly philosophical. It answers to the distinction men of science draw between the grand generalizations which have stood the test of universal application through long periods of time, and the crude conjectures of the passing hour.

The present is preeminently a time for theologians to bend all their energies to the task of determining how much of Christian doctrine is essential to the perpetuity of Christian faith. Sentimentalists assert that none is; but thinking men know better. Dogmas there are, which, for the Christian to surrender, will be to acknowledge that Christianity is dead. Which are these? That is the question of questions for theology to-day. Rome has decided upon her criterion, and must abide by it. It remains for those who believe that the end is not yet, to labor patiently and humbly, waiting for "the consolation of Israel." Perchance God will show us, by and by, that His truth is larger and more satisfying than either the Roman or the anti-Roman statement of it. We have no occasion to be troubled with the thought that broken theologies lie scattered all along the Church's line of march; so do broken sciences. It is idle for divines and naturalists to recriminate upon this point. Alchemy and astrology, once studied as science in the universities of Europe, fairly offset

the superstitions charged upon the Fathers and the laborious trifling of the Schoolmen.

The question of real moment is, whether modern research has arrived at, or is likely to arrive at, results utterly irreconcilable with the first principles of Christian faith, subversive not alone of this or that system of theology, but of theology as such, the logical contradictories of God and conscience. If such be the case, then there is indeed ground for alarm, yes, for terror. There is no new religion ready to take the place of the old one, and the gloom that must presently settle on the world will be the blacker, in proportion as the glare of the explosion that brought down the citadel was bright. Happily, we need not torment ourselves with any such apprehensions. The alarmists on both sides have done their best, or their worst, and still two facts confront us; the Church stands firm, though quivering, while knowledge grows "from more to more" each day we live. The lesson for us all to lay to heart is the homely one of moderation, intellectual temperance, a grace always difficult of exercise to ardent souls, but a condition indispensable both to the making and the keeping of peace.

The theologians must learn to look upon the naturalists as their allies, rather than their antagonists, and this too, whether the naturalists care to be so regarded or not. Truth is truth,

however and whencesoever obtained; and we can never have occasion to be either afraid of it or unthankful for it. The naturalists, in their several departments, are, to borrow Bacon's fine phrase, "the merchants of light." If we obey the traditional saying of our Lord, "Be ye skilful money-changers," we shall not be too proud, but only too glad to buy of them such merchandise as they have to sell. Theologians ought to discern in their own inherited formulas, larger meanings than they have been accustomed to see there. The agency, for instance, ascribed in Scripture to the Son of God in the work of creation, ought to be studied in the light of our modern knowledge of the extent of creation. We ought, if I may so speak, to read the Incarnation into Nature, thus making Christ the interpreter of God's unwritten as well as of His written Word. The fresh hymns of the early, and more especially the Eastern Church, breathe this spirit in a wonderful degree; and this, perhaps, is one secret of their recent return to favor. Our implicit beliefs have depths of which our explicit beliefs are no measure.

On the other hand, having confessed our own short-comings, we may fairly ask of the men of science that, in arguing with us, they treat our two postulates with respect, or, failing to do so, at least give a reason for such disregard. It is far more common with the anti-theological wri-

ters, as everybody who is familiar with the controversy knows, to assume that these postulates are irrational, than it is to attempt proving them to be so. If the existence of a God be not a demonstrable point, far less, let them remember, is his non-existence demonstrable. And, further, it seems only reasonable to ask that investigators abstain from exulting over conclusions confessedly tentative, not final, but which, if given forth as the *dicta* of science, are sure to unsettle and distress multitudes who are themselves incapable, either of following the argument, or of criticising the inference. Certainly, no special glory can accrue from tossing shells into the quiet homes of non-combatants.

It is easy to declaim against "teleological considerations"; easy to laugh at Dr. Paley and the antiquated science of the Bridgewater Treatises; but, after all, what have you gained when you have persuaded men that there is no trace of conscious purpose anywhere in the universe? Would it be really a ground for merriment, were the voice of supplication to be effectually silenced on the earth? "Living forces" will prove, with the bulk of men, but a poor substitute for a living God.

The mansion is a marvel of architecture. The grounds have been exquisitely laid out. Room follows room in endless succession; and from the walls the faces of a score of generations

look down on us from underneath trophies of the chase and of the fight. Here and there are shelves crowded with all the learning of the past, and through the windows we catch glimpses of lawn, and lake, and woodland, shot across by the slant rays of the autumn sun. But what is the secret of this strange silence everywhere? Why are the eyes of the servants cast down as we meet them? What makes the foliage of the avenues droop as if in sorrow, and the very atmosphere to weigh heavily on us as we walk and are sad? Why is there no sign or sound of joy? The reason is ample; the master of the house, they tell us, is lying dead.

II.

ECCLESIA MEDIATRIX.

II.

ECCLESIA MEDIATRIX.

CHRISTIANITY is something more than a form of thought: it is a way of life. More strenuously dogmatic than any other religion that has ever been, it is nevertheless persistent in refusing to be shut up to dogma, as if that were all. It owns a shepherding as well as an indoctrinating function, and proposes not only to instruct but to gather the souls of men. Its aim is the "making ready a people" quite as much as the elaboration of a self-consistent theology, for it is of the essence of the thing to be social. The other participants[1] in this discussion appear to me to leave this feature of Christ's religion too much in the shadow. They have laid the main stress upon the intellectual relief afforded by the several systems of belief they so ably represent, and have touched lightly, if at all, upon the value of the structural element in religion, the effort Christ's Gospel is forever making to get itself adequately clothed upon and housed. I shall,

[1] This paper was originally contributed to a "Symposium" on the relative merits of the various religious denominations in the United States.

therefore, win at least the credit of sounding a fresh note when I frankly avow that I am an Episcopalian, or, to use the broader word, a "Churchman," not merely because I "like the forms," but because the Episcopal Church has, to my thinking, better adaptability to the rôle of reconciler, more of the qualifications of a peace-maker among alienated brethren, than any other. In this conviction I may, of course, be utterly mistaken. My interpretation of what has been, my analysis of what is, and my horoscope of what is to come, may all of them be hopelessly at fault; but we are speaking out our minds in a free and friendly way, and each man's exhibit of reasons must pass for what it is worth. No one of us arrogates to himself infallibility, or would be likely to find disciples if he did.

Let me safeguard myself at the outset against a possible and only too probable misinterpretation of my purpose. I am not setting out to prove that there can be no kingdom of heaven until all men have turned Anglican; my more modest ambition is to show that, once the desirability of organic unity has been conceded, there are substantial reasons for treating with respect certain constructional features that belong to the Episcopal Church, not by virtue of any superior sanctity on the part of her present adherents, but, as we may say, providentially, by inheritance. Holding, as I do, with Dr. Döllinger,

that "the want of a people's church is a want that cannot be supplied by anything else," I find myself constrained by motives of patriotism, as well as of religion, to cast in my lot with that one of the forms of organized Christianity in America that seems to me to offer the most feasible basis for reunion.

Undoubtedly the popular conception of church unity is one that answers to the phrase Irish politicians have of late made so familiar—"a union of hearts." We are assured with vehemence that what is wanted is a Christian, in contradistinction to a Church, unity—a community of feeling, a oneness of sentiment, as contrasted with any such unity as is organic, visible, known and read of all men. It is because I believe the setting of these two things thus sharply in contrast to be thoroughly unphilosophical that I am a churchman. In the Apostles' Creed "The Communion of Saints," or common fellowship of believers, is the complement of the phrase "The holy Catholic Church." The two expressions make one article of faith, precisely as the two lobes make one brain. A fellowship of believers who are one in heart and mind can never rightly rest content until it has translated itself into a visible fact as to which there can be no manner of mistake. When the American people was battling for its life forty years ago, did anybody imagine that it would have been a satisfactory

conclusion of the strife for North and South to have agreed that thenceforth they would be one in feeling and sentiment, but organically separate? This solution of the problem was, as a matter of fact, frequently urged during the conflict, but never accepted, for the simple reason that on the part of the North it would have been a yielding of the main point. Church and State are in many points unlike, but, in this particular point of structure, are they so unlike that unity must mean one thing in the one sphere and something utterly different in the other? The truth is, a mighty impulse towards a better unity than has ever been, is making itself felt throughout Christendom. God Himself seems to have been making ready for it by quickening the means of communication between place and place, by breaking down the barriers which diversity of manners and of language has created, and by bringing people everywhere more effectually face to face and hand to hand. Moreover, this eager desire for unity will not be satisfied with anything short of the real thing. No mere hand-shaking on platforms, coupled with effusive offers of an "exchange of pulpits," under stress of deep emotion, and in the face of admiring audiences, will meet the grand emergency or satisfy the ardent longing of God's people to be one. What is wanted is something more and better than "league," "alliance," or "confederation"—

namely, unity. Again, let me insist that I am far from supposing that the Episcopal Church precisely as it is, unchanged in even the slightest line or feature, is adequate to the supply of this great national need. I only claim for it a special fitness for the task of meditation.

The three divisions into which all church life naturally falls are doctrine, discipline, and worship. It is an ancient classification, with no charm of novelty, and yet I know of none other under which we should be more likely to do our thinking to good purpose. To begin, then, with doctrine.

In what mood are thoughtful Americans at the present time contemplating the whole subject of Christian doctrine? And is there anything in the position taken by the American Episcopal Church with respect to dogma that ought specially to command confidence and win allegiance? It will scarcely be denied that, in common with the other civilized nations of the world, we are passing through a season of unwonted agitation in the field of religious thought. I purposely avoid the overworked phrase "a period of transition," for the reason that all periods are periods of transition, and it is not to be expected or to be desired that we should ever reach the period of immobility. But that ours is, if not a faithless, then certainly a faith-questioning, generation, who can deny? Everything, without dis-

tinction, goes into the crucible to be tried by fire. The world of thinking men seems to have resolved itself, for the time being, into a great debating society, and from the roll of possible subjects of discussion nothing is excluded. Review vies with review, essayist with essayist, symposiarch with symposiarch, in setting forth new readings of old creeds. Accepted beliefs are challenged with an unreserve as bold as the haste with which new ones are welcomed is indecent. The healthy radicalism, which is so named because it treats the plant through the roots, gives place to an unhealthy radicalism, which is so named because it pulls up the plant by the roots. The result is something very like a panic, under stress of which some religious minds have betaken themselves to a cloud-land of uncertainty, a misty region of half-belief, where nothing is asserted with heartiness and nothing denied with vehemence, while others have sought refuge upon what they trust will prove the firm standing-ground of papal infallibility. But has it really come to this in Christendom, that sober-minded men and women must make their choice between believing everything and believing nothing; between wholesale credulity and stolid incredulity; between drugging the intellect into a dead sleep of acquiescence and letting it run wild in the intoxication of a freedom wholly without limit?

The historic church of the English race says, and since the days of the Reformation has always said: "No; there is no such hard necessity of choice. God has not thus given us over to the 'falsehood of extremes.' Discrimination is the master-word that is to help us out of our perplexity. We are to distinguish, carefully and critically to distinguish, between those truths which attach to the essence of the religion of Christ and cannot be surrendered without shivering the church to splinters, and those other and less important articles of faith about which men's minds are always liable to change, partly as a result of the inevitable law of action and reaction, and partly in consequence of the fresh discoveries of unsuspected or only half-suspected truths which almost every morning brings to light."

The churchman finds this needed summary of essential truths in that simple form of words which has stood the brunt of fifty generations of criticism—the Apostles' Creed. He plants himself upon that strong confession which begins, "I believe in God the Father Almighty, Maker of heaven and earth," which goes on to say, "I believe in Jesus Christ His only Son our Lord," and which ends with "the Life everlasting." These statements, he reasons, make the basis of Christianity—not men's argumentations about them, but the statements themselves. I rest my-

self on them. If they go by the board, Christianity goes too; but while they stand the Church stands. While faith in them survives, faith in much else that is good and precious will live on too.

Is not this a sensible position? The Romanist, indeed, strives to turn it by challenging us to show cause why we should draw the line at this point rather than at another—why we should accept the Apostles' Creed, and refuse to accept the doctrinal decrees of the Council of Trent and the creed of Pope Pius IV. But our answer is a sufficient one. We are content with those few dogmas upon which the common sense (using the phrase in its large philosophical, rather than its colloquial, signification) of the people of God, of "holy Church throughout all the world," has set its seal.

Again I ask, Is it not an admirably chosen position? Does it not seem as if this Church had been guided by more than human wisdom when, in that crisis of her destiny, the Reformation, she wrote this simple creed upon her chancel walls, made the repetition of it a part of her daily worship, insisted upon its being taught to every little child within her borders, and required assent to it as the condition precedent of sharing in her sacramental privileges? Moreover, is it not a doctrinal position that ought preëminently to commend itself to a community torn and dis-

tracted as ours is by the many voices of this modern world? Does it not offer us just what we want—firm anchorage, and yet rope enough to let the ship rise and fall with the tossing waves? Without the grip of the anchor the vessel would presently drift upon a lee shore; without the play of the rope it would be pretty sure to founder. What we really need is a firm grasp upon essentials, and a wise liberty in all things else. The American mind is too religious to rest content with treating as an open question, to be re-discussed every few days, or, still worse, every Sunday, such momentous matters as the existence of a God and the reality of a life to come.

On the other hand, the American mind is too intelligent a mind to be willing to accept the utterances of a foreign ecclesiastic as its inspired standard and unerring rule in matters of faith and morals. We have high authority for believing that wisdom and understanding, counsel and knowledge, are gifts of the Holy Ghost to man. Surely we put them to their best use when we discriminate between the thing that must be and the thing that need not necessarily be, between the meat and drink that are essential to the soul's healthy life and those other foods of which we cannot know with certainty whether they are helpful or harmful, safe or perilous.

So much for doctrine. I pass to polity.

It is plain beyond all question that the thought of governance entered into and made a part of Christ's purpose with respect to his Church. "Feed my sheep," said He, and in so saying implied the whole duty of caring for the flock. But who shall exercise this power of governance? In what hands is the authority vested? Is the right absolute, or has it limits? and if it has limits, what are they? It is, of course, easy to escape the embarrassment such questions occasion, by denying that God ever meant his Church to take on visible form or possess outward organization. If the true conception of the Church be that which makes of it a disembodied spirit, why, then, all questions of vesture and drapery vanish out of sight. But if, with St. Paul, we believe that there was meant to be the "one body" as well as the "one spirit," why, then, we cannot so easily wave aside, as a thing of no import or value, this matter of governance or discipline.

Constitutional episcopacy, as it is coming to be called, takes hold upon the far past by its reverent solicitude to preserve continuity with the ancient Church through transmitted holy orders; while at the same time it takes hold upon the living present by its frank recognition of the right of the whole Church, laity as well as clergy, to have a voice in the making of the laws, and by its ready willingness to receive and to abide

by those principles of representative government which have wrought such wonders in the modern state. To many minds the mention of the episcopate as a form of church polity is suggestive of absolutism. All that is Puritan in the American character (and much that is best in American character fairly claims that epithet) rises up in protest at the very mention of the "lord bishop," because it thinks that it sees in him the symbol of arbitrary power. But fair-minded Americans, let us hope, will not be long in discovering that, under a constitutional episcopacy, the lord bishop, as an irresponsible functionary, has no place. May we not also hope that, this prejudice once removed, the practical genius of our people will be quick to discern the immense advantages that attach to a recognition of the principle of headship or superintendence in such work as the Church of Christ in this land has been set to do?

Another point connected with discipline is that which touches upon the nurture of children. By admitting children to holy baptism this church fully commits itself to the logical result that the little ones so received are actually and really made members of Christ's body and heirs presumptive of the kingdom of heaven. In other words, we believe that, in a Christian land, children ought to be brought up as Christian children from the start. We would not have them

treated as "strangers and foreigners," but from the cradle upward we would see thrown around their path all the safeguards and all the encouragements and all the helps the Church can give. We interpret the Saviour's words, "Suffer little children to come unto Me," as giving us a warrant to take them to Him in the only way that it seems possible to do so, now that He is withdrawn from our sight, and, having brought them to Him thus, we believe that He does not blame our faith.

In reply to Baptist objectors, we insist that the burden of proof is on them, and not on us. In the Jewish church, of which our Lord was by circumcision a member, the right of little children to a place within the fold had always recognition. We reason that, had our Lord intended, in the founding of his Church, to depart from so firmly established a precedent or to withdraw so ancient a privilege, He certainly would have said so in unmistakable terms. In this recognition of the great law of continuity, churchmen account themselves to be in harmony with the best thought of to-day, whether in the churches or without. Surely the lambs need the shelter of the fold at least as really as the sheep. I can readily understand the flat denial, on philosophical grounds, that "any" shelter or resting-place in the nature of a fold is essential to the well-being of the human family. But

shepherds, ancient and modern, I suspect, would all agree that if any one portion of the flock more than another needed and had a right to the protection of the fold, it must be the lambs. I recall the little folds of stone that dot the hillside pastures of the Scotch Highlands, and I remember thinking, as I looked at them, how very hard and cold and unattractive they appeared—how it seemed as if the sheep might almost as well be left to wander about among the stones and take their chances, as seek refuge within such cheerless walls. And so, no doubt, it seems to some at times—probably to our Baptist friends at all times—as if the Church's nurture of children were a work so inadequately performed as to make it almost valueless. And yet I suspect that in those poor huts, built up of broken bits of rock, the life of many a little creature, brought in from the driving snow or the chill wind, has been kept from utter perishing, preserved until the passing of the tempest—saved, though only just saved. Even so, while we can see easily enough how poorly Christ's ideal of what his sheepfold was meant to be is carried out in fact, there is still ground for hope that even under the most meagre, the most utterly inadequate, administration of the affairs of the flock, some blessings are attained that would not otherwise have been had, some shelter extended that else would have been missed, and that the fold has its value.

Doctrine and polity disposed of, there remains the matter of worship. Churchmen believe that the public worship of Almighty God ought to be distinguished from the ordinary actions of our lives by a special regard on our part to dignity and reverence. They consider that if beauty and majesty have any rightful place in the affairs of men, that place is preëminently to be sought in the sanctuary. Hence they are accustomed to invest their worship with as much solemnity as possible. They distinguish between what is appropriate to private devotion and what belongs to the worship of the great congregation. The temper of the Book of Common Prayer, which is the churchman's manual of worship, is alike unfriendly to tawdry and vulgar showiness in ceremonial on the one hand, and to utter bareness and rawness on the other. A "lowly pomp," a simple majesty, a decent reverence—these make the golden mean in worship, and it is these which it is the aim of the Prayer Book to secure. There is the less need of my dwelling upon this department of our general subject, because the signs are abundant that the American people are coming into sympathy with Anglican ways of looking at the matter; for the question, How shall we worship? is one that is answering itself before our eyes and to our ears. All around us are evidences, to which the most unwilling can scarcely be blind, that the architecture, the music, the

commemorative days and seasons, and the ritual worship, hitherto associated with the old Church, are meeting with more or less acceptance among our fellow-Christians all about us.

And I note this in no sneering or bitter spirit, but simply as making for my argument. It ought, I think, to be a ground of gratitude and satisfaction to every right-minded churchman to observe these approaches, ill-contrived and grotesque as they sometimes are, to the form of a worship rich and full. All such indications of a better understanding and a more cordial agreement among Christians are to be welcomed as possible harbingers of an abiding peace. Moreover, it must never be forgotten that in 1888 the entire Anglican communion, at the lips of its assembled bishops, pledged itself not to insist upon uniformity of worship as a condition precedent to church unity.

Here I rest my argument. What I have claimed for the Episcopal Church as precious inheritances, making for unity, are these: (a) a simple, straightforward Creed, (b) a reverent, heart-satisfying worship, and (c) an ancient polity, whereof the memory of man runneth not to the contrary. Surely this is a happy combination. Surely the American people, beset on the one hand by the solid ranks of Roman absolutism and harassed on the other by the scattered sharpshooters of the liberal camp, may well think twice

before refusing to accept it as the true rallying point of a nation whose life is still, in the main, a continuation of English history. Taking the Christian people of this land in the mass—and the truest definition of the American Church is that which affirms it to be made up of the whole company of the baptized of whatever name); it is probably true of its several divisions that no one of them is entirely in the right upon all points, and no one of them upon all points entirely in the wrong.

It is clearly desirable that those who are more in the right and less in the wrong than others should come to the front; but which these are can be known only by the test of time. God, by some sifting process of his own, will ultimately sever the evil from the good and manifest his Church. Meanwhile, to those who cannot help thinking that the line taken by Episcopalians in the movement for the promotion of church unity has savored of arrogance I would commend a single thought. Much as we reverence the memory of those stout English hearts who witnessed to the sincerity of their convictions by crossing the ocean to plant what they accounted a purer faith in this American soil, heartily as we may respect their opinions and highly as we may honor their judgment, there is a court of appeal which has a still stronger claim on our regard, and that is the English race spread over the whole world.

Let us not forget that we are members also of that. For combined mental and moral and bodily force the race in question stands confessedly in the foremost rank of human kind. Now, instead of going back to fight over again the half-forgotten battles of two centuries ago, instead of disputing about the relative amount of injury endured by Puritans under Archbishop Laud on the one hand and by churchmen under Oliver Cromwell on the other, is it not the more philosophical and every way the better course for us to look at general results as they have been reached up to this time, and to consider what they suggest? Doing this, we find the fact to be that more people of English stock have chosen to abide by that presentation of the religion of Christ which is embodied in the uses and methods of the Episcopal Church than have chosen to cast in their lot with any other single body of believers. In other words, the main principles which find expression in the Book of Common Prayer (I speak not of details) are the main principles upon which a plurality of the English-speaking people has settled down as the result of the great battle with Rome. Can we be fairly charged with disloyalty to American traditions, if we lift up our eyes from the limited horizon of our own local history and let them take in the far wider sweep covered by the experience of our race? Or, to put it in another way, is it likely

that that religion will prove otherwise than helpful to the souls of men, of which it can be said that, more than any one competing form of faith, it has commended itself to the mind and conscience of the world's dominant race? Again I ask, Why should we renew the controversies of two or three hundred years ago? Let the dead bury their dead, and let us judge matters of the living present on their own merits, unbiassed by inherited prejudice. Most of us consider it foolish on the part of a portion of our fellow-citizens annually to celebrate the battle of the Boyne. Equally idle is it to wrest from the grave the religious enmities of the days of the Stuart kings. The Puritan of those days thought the Churchman arrogant and overbearing; the Churchman thought the Puritan crotchety and sour. The Puritan accused the Churchman of laxity of morals; the Churchman retorted with the charge of hypocrisy and cant. But what concern have we with these old recriminations?

The objections of the Puritans to the Episcopal Church (I mean the old, the original, objections) are practically outlawed by the statute of limitations. Lapse of time has emptied them of their force, as anybody can see by simply reading for himself what the Presbyterians had to say in the way of complaint at the Savoy Conference in 1662. Some of the objections were trivial at the start, and are now universally ac-

knowledged to have been such. Others of them came from the connection between Church and State, which, happily, in this country has no existence. The question for us is, Has the Episcopal Church of to-day, as a matter of fact, large store of blessing in its hands for the people of the Republic? For one, I honestly and earnestly believe that it has; and, so believing, abide in charity and hope, a Churchman.

III.

WHY NINE DIVINITY SCHOOLS IN TOKYO?

III.

WHY NINE DIVINITY SCHOOLS IN TOKYO?

AT the start, I feel bound to put in the best justification I can, for having anything at all to say on the subject which it is proposed to discuss. When a foreigner who, pencil and "pad" in hand, has traversed so much of the United States, east of the Mississippi, as is easily reachable by palace-car in a month's vacation, returns to his own land and proceeds through the medium of some popular monthly to give his countrymen trustworthy information with respect to America and its inhabitants in, say, three thousand words, leaded type, we smile. We cannot help it. Of how much sorer condemnation ought he to be thought worthy who, never having so much as set foot on a heathen shore, undertakes to instruct his fellow-Christians as to the prospects, perils and true interests of foreign missions! Not that my convictions with respect to the question involved are halting or unsettled; not that my heart is not in it, or that I am taking up the subject in a purely perfunctory way: pray do not draw any such inference or inferences from this deprecatory preface. I only wish to

have it distinctly understood that I speak from an avowedly theoretical point of view. With respect to certain propositions bearing upon the matter in hand, I am indeed fully persuaded in my own mind; but who am I, a stay-at-home, that I should presume to criticise the methods of the men in the field, I who have never done anything for the cause more arduous than the making of an address or the taking up of a collection? But I do not intend to criticise the methods of the men in the field, not I; what I really desire to criticise, in so far as my words prove to be critical at all, is the philosophy of missions held and propagated by brother stay-at-homes, to wit, my fellow-members of boards, societies, committees and the like, cis-Atlantic and cis-Pacific people, every one of them, like myself. In this there will be no presumption, though there may be a large incompetency.

As a basis of fact from which to start out upon our theorizing, suppose we take the state of things ecclesiastical now existent in the city of Tokyo, Japan. Tokyo, the capital of the Mikado's empire, has a population of about a million and a half, and, therefore, counts as one of the chief cities of the non-Christian world. At no single spot on the earth's surface is it, perhaps, more important that the gospel of Our Lord Jesus Christ should be forcibly and persuasively presented than in Tokyo. But whether,

as a matter of fact, it be forcibly and persuasively presented or not, it is at least multitudinously set forth. Nine theological schools, representing as many conceptions and embodiments of the Christian religion are there. The Roman Catholics have a seminary; the Protestant Episcopalians have a seminary; the American Presbyterians, North, have a seminary; the Evangelical Associates have a seminary; the Congregationalists have a seminary; the Canadian Methodists have a seminary; the German Evangelical Protestants have a seminary; the Disciples of Christ have a seminary; the American Baptists have a seminary.

It sounds, in the reading, like the portion of Scripture appointed for the Epistle for All Saints' Day, does it not? And yet the twelve tribes there numbered enjoyed a coherence and a certain unity in diversity, to which these rival divinity schools of modern Japan can lay no claim. Nine centres, and nine sorts of theological instruction! Think of it! New York, twice as large as Tokyo, and nominally Christian already, gets on with fewer. The question confronts us, is such a state of things, or is it not, an impediment to the progress of Christianity? I believe that it is, and I proceed to give my reasons for such belief, humbly submitting them to your judgment and discussion.

To state first the lowest consideration of all,

I maintain that such a *modus vivendi*, for it deserves to be called by no better name, is uneconomical, that it involves a ruinous and inexcusable waste of force. Whatever, as American citizens, we may think of the trusts, so-called, we can scarcely question that like the corporations, their forerunners, they have come to stay, and they stay because they save. The law of parsimony, to use a technical phrase of the schools, is as inexorable in the social sphere as it is in the logic of research. If twenty manufacturing plants can turn out all the structural steel that is needed for a given market, to maintain one and twenty is a mistake. The superfluous plant counts not merely as zero, but as a negative quantity, in the summing up of results. It is not only not a gain, it is a loss.

In the present state of religious thought the world over, three variant presentations of Christianity are perhaps inevitable, though even this is to be deplored; but nine is three times three. The three irreconcilable, or apparently irreconcilable, positions are that of the Roman Catholic, who insists upon such an historic continuity as links itself indissolubly to the Papal See; that of the Anglican who, equally with the Roman Catholic, emphasizes historic continuity, but who holds that it can be secured independently of the Latin succession; and that of the Protestant, pure and simple, who in his philosophizing upon

the subject attaches to historic continuity little or no value. To have narrowed down the almost countless tints and shades of the ecclesiastical spectrum to these three primary colors, is no slight gain, for, from the point of view of the Church economist, it would be far less wasteful to maintain three well-manned Divinity schools in a town than nine poorly manned ones, far more gratifying to the religious sense to build and to behold three stately churches than to establish and support nine puny ones. But I hasten to get away from this phase of the subject, partly for the reason that the arguments *pro* are so evident and the arguments *contra* are so feeble that to do more than simply state the case is a waste of time, and partly because one cannot help feeling that the dignity of the whole discussion is lowered by permitting money considerations to intrude. Most of us who are here gathered were yesterday morning reading to our several congregations the seventeenth chapter of the Gospel according to St. John. How it would have marred the sublimity of that ardent intercession had there occurred in it the faintest reference to the economical advantages likely to ensue upon the granting of the prayer "That they all may be one!" Why prayed He that they all might be one? Was it in order that the balance-sheet of Christendom might make a better showing? No, nothing like that, but rather,

first, that there might be the joy which inheres in unity as such. "That they all may be one as Thou Father art in me and I in Thee, that they also may be one in us" so becoming sharers in our blessedness; and then, further, in order that an incredulous world, seeing from without the beauty of a house at unity in itself, might repent and believe and enter in. All very different this from a finance committee's budget. Haste we then to depart out of those precincts of the temple where the money-changers have their tables, and to get a little nearer, if we may, to the holy place, where contacts are less sordid, and values are reckoned according to the shekel of the sanctuary.

I maintain then, secondly, that not only is the denominational method of administering missionary interests uneconomical but that it is also unapostolic. All effort to spread the Kingdom of Christ in these latter days professes to pattern itself after the examples and precedents of the first age. What Paul essayed to do and did as propagator of the faith, that ought we also to undertake. What Barnabas accomplished, that should we too attempt. What Titus found effective, that must we duplicate. Bravo! But are we, as a matter of fact, walking in the footsteps of Paul, Barnabas and Titus when we plant our nine divinity schools in Tokyo? Is there the slightest hint in the Book of the Acts of the

Apostles that those men did things in that way? I shall be reminded that Paul and Barnabas had a sharp contention, and possibly the "tendency-theories" of the Germans may be put in evidence against me, as going to show that even between Peter and Paul there was not that cordial coöperation in the promotion of missionary work which might have been desired, but, after all necessary concessions and allowances shall have been made, it will be difficult, I fancy, to show that anything distantly resembling our modern multiplex scheme for the propagation of the faith existed in the Apostolic age. The "sharp contention" just referred to did not result, so far as I am informed, in any such scandal as the setting up of rival altars in the same town. Barnabas sailed for Cyprus and Paul went journeying through Syria and Cilicia. It was unfortunate, but it was not schism. The Cypriots and the Cilicians did not proceed to perpetuate the quarrel by endowing opposition divinity schools in one of the cities of the Levant. As for St. Paul, he made his views upon the subject of sectarian rivalry so plain in his first letter to the Corinthians that to cite him as a witness in favor of our present method of prosecuting missionary work would mean taking a most foolhardy risk. He had heard with sorrow that there were divisions among them,—so he wrote. Some of Chloe's people had told him about it, and he was deeply

pained. The fact that a group of them had done him what they had meant to be the honor of naming their little fragment of Corinthian Christianity after him did not help matters in the least. He would much rather they had not done it. To have them all speak the same thing, to have them all perfectly joined together in the same mind and in the same judgment—if they wanted to know what would please him, that was what would please him. They must not imagine that he was envious of Cephas or jealous of Apollos—nothing of the sort. They and he were fellow-ministers, not rival leaders of hostile followings. Let the Church in Corinth realize that it was the Church in Corinth, and drop this undignified business of propagating the Kingdom, earth-worm fashion, by abscission. Is it likely, I ask, that a man who could thus think and write, would, if he were alive to-day, look with complacency upon the spectacle of nine theological schools in Tokyo? And yet of these nine schools there is probably not one where the professor of ecclesiastical history and the professor of pastoral care would not gladly unite in testifying that of all the men who have ever lived, the one whose opinion as an expert in the matter of missionary enterprise ought to have most weight was St. Paul.

I have been speaking of the denominational method of promoting foreign missions as un-

economical and unapostolic. It remains that I speak of it as unstatesmanlike. Do not hastily charge me with Erastianism because of my making this consideration the climax of my argument. Freedom is one of the great gifts of Christ, and it is his gift to peoples as well as to individuals. How to build up in heathen lands a strong, self-respecting, well-compacted, beneficent national life, this is a problem not unworthy of the best thought and effort of the Christian Church. Great efforts are making nowadays throughout Christendom,—have been making for a century and more, to exalt the secular State. We are assured that the time has come for stripping from the framework of civil administration the last fragment of the drapery of religion. Let not a fringe or a tassel remain. But what if it should turn out, upon closer investigation, that religion instead of being only the drapery, is really a part of the very flesh and bones of that organism we call the State? What if a more careful analysis of the constitutions, written or unwritten, of the foremost nations of the world, should make evident the fact that these are all of them inwrought with and elaborated out of ideas essentially religious? When a State votes to abolish the distinction between right and wrong, and deliberately asserts the non-binding character of contracts, then, but not till then, will it have earned a right to the title atheistic.

Without such recognitions as those which I have just named, unity in a State is out of the question, the forms of government may for a time be maintained by force, but real oneness there is not and cannot be. Well then, if it be true that religious ideas are and must necessarily be a prime ingredient in the mortar which cements the foundation-stones of States, is it not supremely important that the character and quality of those ideas should be of the best? If regenerated China and Japan and India are eventually to be built up into great self-governing powers, if they are to become nations in the best sense, have we of the West no interest in the sort of religion that shall enter into the primary structure of their governmental system, the bed-rock of their constitutions? Of course we have. The English liberationists talk of sloughing off the Church from the State as if it were the simplest thing in the world, but when the time for disestablishment comes, it will probably be discovered that in the formation and the unifying of what we now know as England the Christian Church had priority of all other forces, and helped more than all other forces to bring the end to pass. But that was because in those days the impact of the Christian Church upon the disordered life of man had the telling power which unity confers. Let the Christian Church of the present speak with one voice to the peoples now in ferment over the

question, What shall our civil structure be? Out of what sort of material shall we build up the civilization of the future? and there will be results the like of which no "European concert" has so far been able to effect. It is said, Oh, you need not worry over the demoralizing effect of sectarian Christianity upon the heathen mind. They are used to that sort of thing in their own religions, they have been sect-ridden for generations, they are accustomed to it, and therefore they expect it.

I asked a highly intelligent Parsee woman whom I was privileged to meet the other day, whether this were really so. She replied, in substance, that doubtless the statement was correct so far as the unintelligent, low-caste part of the population were concerned, but that the thinkers and scholars among the orientals met such arguments with a sneer. "Compose your own differences," they would say, "before you come to us with the offer of a new religion. When you can agree among yourselves as to what you really mean, we will listen and not till then." Can we wonder at the rebuff? Would not this be our own primary answer to nine angels from heaven preaching to us nine other gospels than the one first delivered? It is a makeshift apologetic which seeks to justify the coat of many colors in which we approach the heathen by urging that we need not fear causing

scandal among people as rainbow-hued as ourselves.

You say, But what is the remedy? I answer, No man knows certainly. It is ground where we must feel our way in patience, in courage and in humility. Only this I would like to urge, namely that we bend all our energies (and by "we" understand all people in this land who have named the name of Christ and who believe in missions), that we bend all our energies to the building up in Asia, and so far as practicable in Africa, united native churches conterminous geographically with the areas held together under definite civil sovereignties. This will mean granting to the missionaries in the field a much larger freedom of action than has been hitherto conceded to them, and will also mean, by parity of reasoning, a greater curtailment of the powers of "boards" and "committees" than is likely to be quite acceptable to the members of the same. But the question is not, How may we swell the volume of the Annual Report? The question is, How may we most quickly win the world for Christ?

IV.

A COSMIC VIEW OF THE ATONEMENT.

IV.

A COSMIC VIEW OF THE ATONEMENT.

We have to do with that great doctrine of which the Gospel is a synonym, the Eucharist a paraphase, and the Cross a sign.

Shall I begin by formulating it? Such might seem to be my obvious duty as a participant in this discussion, for of all the vain uses to which the mind may lend itself, none is vainer than debate over an ambiguous thesis. And yet, how shall any man of his own motion, and out of his own head, venture to do what "Holy Church throughout all the world" has never done—namely, to set forth, in precise theological terms, the Christian doctrine of the Atonement. Minute definitions of the dogma there have been without number, some of them backed by more, some by less, of recognized authority, but nowhere, save in the few broken words, "Who for us men, and for our salvation came down from heaven," "was crucified for us under Pontius Pilate," "suffered," "was buried"—nowhere save here can the voice of the Church universal be justly said to have set forth any credenda of Atonement.

In making our estimate of the doctrine, therefore, and attempting our statement of it, the first resort must be to the words of Christ and His apostles; the second to such sources of light as the writings of the great interpreters, understanding by the phrase not those only who have toiled laboriously at the text of Holy Scripture, but those as well whose path of search has lain among the thoughts and intents of the heart.

Looking earnestly to these authorities for help, I find that in order justly to apprehend the Atonement of the Son of God, we must study it both as a process and as an act, the act an act accomplished, the process a process still unfolding; and I further find that the key to a right understanding alike of the finished act and of the continuous process is the word "reconciliation."

The Westminster revisers have done good service to popular theology by substituting for "atonement," in the only passage in our English New Testament where the word occurs, this more intelligible equivalent—"reconciliation." I say "more intelligible equivalent"; for although Atonement, when we dismember it, is seen to be nothing else than at-one-ment, or the setting at one of those who, before, were set asunder, yet so accustomed have we become to the use of atonement in its secondary sense of amends or expiation, that the meaning which

Tyndale (the reputed coiner of it) meant the word to carry to the eye has become hopelessly obscured.

Look now at reconciliation as such, and with a careful eye to seeing just what it presupposes, and how much it involves.

Every reconciliation involves, for example, action between persons; and, furthermore, it presupposes such persons to have been originally friends. To speak of reconciling two conflicting statements, or of being reconciled to a bereavement, is to use language of metaphor. Every genuine reconciliation is a personal matter; it is the coming back into council or intercourse of those between whom the social tie once existed, but who are held by it no longer.

How much theologians, if they would, might learn from children and their ways! The first impulse of an angered child is to assert non-intercourse against the playmate who has wronged or hurt him. What play is to children, council or society is to their elders. And for two men who have mutually forfeited one another's favor, to be brought back into society and friendliness, is the resumption of council or reconciliation.

This is reconciliation looked at as a process, but it is to be noted that in every such process there occurs a certain culmination, which we may name the reconciliatory act. To this act there

may have been much that led up; from it there may be much to follow; nevertheless we do distinguish a climax in the process as definite as that moment of chemical union wherein two substances hitherto distinct merge into a product which is the "new thing" it was proposed to make. Time was needed to bring the two substances into proper contact; more time will be needed to enable the one new substance to pass out of solution into visible crystalline form; but in the moment (and it is, even to the eye of science, a most mysterious moment)—in the moment of transformation we have what answers to the reconciliatory act.

Again, every reconciliation of whatever sort, the need of which has been occasioned by a fault or wrong, costs suffering; it is not achieved without pain somewhere; nor can we by any means be certain that the pain or the suffering in a given case will be confined to that party to the controversy which was originally to blame. Even in the most conspicuous instances of what we call free forgiveness there exists this element of cost. The forgiveness is "free" in the sense of being voluntary, not in the sense of being inexpensive. If I may again so soon recur to analogies drawn from the natural order, I would say that there seems to lie hidden here a certain subtile law of equivalence, whereby it holds good that just as the arrest of motion develops heat,

so the sudden checking of indignation at the dictate of love engenders suffering.

Religious teachers who recognize no sacrificial character in the sufferings of Christ are fond of bringing up in evidence, as against this doctrine of the costliness of forgiveness, the parable of the Prodigal Son.

We have here, it is urged, at-one-ment without a trace of suffering on the part of the at-one-maker. So, indeed, it might seem were no account to be taken in studying the parable of those pregnant words "and had compassion." Yet we can conceive, can we not? of fathers who, under the like conditions, would have had no compassion; and the distance between these two attitudes of heart—the compassionate and the compassionless—is only to be measured, I submit, in units of self-sacrifice. "He ran and fell on his neck and kissed him." There we have the reconciliatory act, but how little we know of its accompaniments! Possibly, could it have been given us to look into his face as he thus went to meet his returning penitent, we should have discerned there a momentary likeness to that great Reconciler whose visage was so marred more than any man. Certainly we can have small respect either for the virility or for the fatherliness of the parent who, without effort, pardons the child who has outraged the family honor. To forgive is something loftier than to condone.

The one is done without effort, the other requires effort, and in all effort there is an element of pain. Yes, it is a law of ethics, as sharply defined as any law of physics, that the deeper the injury the costlier the pardon.

In the light of this simple analysis of reconciliation as such, look next at the Christian doctrine of the Atonement, and see how large it is.

We began by assuming that a true reconciliation must always mean an at-one-ment of persons, not of abstractions, not of attributes, but of persons. In the eye of the New Testament teachers God is personal and man is personal, and between God and man personal relations may and do exist.

The drift of modern thought being largely in the direction of belief in a power unseen, to which can be assigned with safety only the twin attributes of strength and ingenuity, we need not be at all surprised at the lofty unconcern with which, to-day, in very many influential quarters, the Christian doctrine of the Atonement has been set aside. Still, when we consider that if "personality" is to be banished from the vocabulary of religion, such words as "love," "tenderness," "compassion," "sympathy," "forgiveness," must be fellow-exiles, we shall, perhaps, feel all the more drawn to the Christian doctrine of the Atonement for the very reason that so intensely personal a character attaches to it.

But not only as respects this entrance into it from both directions of the element of personality does the Atonement conform to our standard of what a reconciliation ought to be and to include; we are further to observe that the doctrine takes for granted the existence of a primal amity between God and man antedating the alienation. Reconciliation, as we have seen, is the renewal, not the beginning of concord. The child to start with is in the father's house, or, in theological phrase, there lies behind original sin, original righteousness.

God creates man in His own image, and the workmanship is pronounced good. But man—how, when or where, the traditions of his race only imperfectly inform us—fell out of this right relation. Whether in this world or in some other world than this, we cannot certainly know, there came to pass alienation, a break, severance between the spirit that is in us and the God who is a Spirit. This spoiling of the fatherly relation spoiled also of necessity the brotherly relation as well, so that there grew to be a need, not only of an at-one-ment between God and man, but of an at-one-ment also between man and man.

To bring to pass the far-reaching, all-embracing reconciliation that was demanded, the initiative must come from above; there must be a motion of heaven to help earth, since no effort of earth to scale heaven could suffice. It was need-

ful that the power of God should be present to heal so great a hurt, and in the person of a Son of God it came.

But not without suffering could the end be brought to pass, and suffering on that side where no blame was. The Helper who consented to be born into this lower life to set us right must needs become closely acquainted with grief. Having loved His own that were in the world, He must love them to the very end of loving—that is, to the death. Hence that culmination to which the gospel writers see fit to give up so large a portion of their story. Surely, they would never so closely have concentrated our attention on the cross had not the death that was died there been indeed a "precious" death.

At this point it becomes possible to bring out clearly the contrast already hinted at between the Atonement as a process of reconciliation, and that special crisis in the Atonement which we may name the reconciliatory act, the Sacrifice. Failure to note this distinction, and to allow for it, has been the cause of much perplexity of mind.

The Atonement, in the largest sense, is, as we have seen, a movement of enormous range looking towards unity. But just as the fortunes of a long campaign, that has for its final object the pacifying of a continent, are sometimes seen to hinge upon a single battle fought out upon a

definite field, so in the long struggle which is to end in the unification of the people of God, we discern a decisive hour.

The agony and passion are the death-struggle out of which our Head and Leader emerges into peace. "It is finished"; when those words were spoken the sacrifice was complete, but day by day, and year by year, and century by century, and age by age, the world is living into the reconciliation that was then made secure.

And yet in our efforts after clearness let us beware of trying to be too clear. With respect both to the process and to the act we are, and, under the limitations of this life present, must always be, to a great extent agnostic. Of the process we know not when it began or when cometh the end. Of the act we know only the revealed side. The half hath not been told us. Cloudland is charged with fire, not only at the moment when our eyes see the flash, but all through the progress of the storm. The streak of light is but the quick and passing manifestation of an energy ever present. So with the Atonement. We see the altar, we see the victim, we are witnesses to the death, but what is going on beyond that darkened sky we see not. "There they crucified Him"—that we can understand. It is an event in time. But of the mysterious title, "Lamb slain from the foundation of the world," who shall say what that

means? It carries us out into the unvisited region of eternity.

During the last half century two forces have been operative in Anglican theology to depress the doctrine of the Atonement. High Church and Broad Church, in so many points mutually antagonistic, have been at one in this, that they have agreed to exalt the dogma of the Incarnation above the doctrine of the Atonement. The Incarnation, we have been told, both by the school of Pusey and by the school of Maurice, covers and comprehends the Atonement as the greater includes the less.

Undoubtedly the Incarnation has this larger reach, if by the Atonement we understand, as the Evangelicals of fifty years ago seem to have done, only the sacrifice upon the cross, only the reconciliatory act. But if, as I have ventured to suggest, the true conception of the Atonement is that which sees in it the reconciliation of all that is discordant in the universe of God, it will follow that instead of speaking of the Atonement as subsidiary to the Incarnation, our wiser course would be to affirm that the Word was made flesh and dwelt among us in order that, in the fulness of times, God might reconcile all things to Himself.

I proceed to state, in fewest possible words, some of the difficulties the modern mind encounters in the doctrine of the Atonement, and

to set over against them the special reasons why, in spite of the difficulties, the doctrine ought to have given to it, in our teaching and preaching, greater prominence than of late years it has enjoyed.

The difficulties may be classified as ethical, sentimental and historical.

The ethical difficulty finds utterance in the familiar question, How can the sufferings of an innocent being in any sense pay the penalty of another's guilt? This ought to be met by clearly marking the distinction between bearing the penalty and bearing the burden of the world's sin. The penalty He did not bear, the burden He did. Moreover, we are to remember that He suffered in two capacities: on the one hand as representing the Father, on the other hand as representing the family. We are habituated to the use of the word "vicarious" in connection with the Atonement, but have we duly weighed this thought, that Christ is vicar of God as well as vicar of Man? Vicariously He suffered for *us* through the keen sense of shame whereby the innocent member of a dishonored household bears the burden of his brethren's fault; but vicariously also He suffered in behalf of God that He might give us the supreme proof of love. This is not Patripassian doctrine; it is the truth which the Patripassianist misstates.

The sentimental difficulty is felt by those to

whom any recognition of a tragic and awful element in religion is distasteful. They prefer a Saviour who comes by water only to one who comes by water and blood. The answer to this is, that say what you will, and do what you will, human life is tragic, that this is not a rose-water world, that song-birds and rainbows are far from exhausting the imagery of nature, and that a religion, in order to meet the deeper needs of the human soul, must recognize the mystery of pain, must tune at least a portion of its music in the minor key.

The historical difficulty is by far the most formidable of all. Assuming the development of man to have started from some form of brute life, the anthropologist insists, and with logical cogency, that for a creature so originated education rather than reconciliation is the one thing needful. To which the answer is, that the last word on evolution has not been spoken and is not likely to be spoken for a long while to come. Were it to be proved, as certainly it has not yet been proved, that the evolution of man had been an unbroken evolution from zero, it would have to be conceded that in such a process atonement could have had no place. But what if the evolution of man on earth began, not with zero, but at some point reached by the way of a previous devolution? In other words, what if the beginnings of the Atonement had their rise in times

and amid scenes of which we know by record or by tradition absolutely nothing?

Over against the difficulties, set now the strong points of the doctrine of the Atonement.

In the first place, it stands for the truth, to which I just made reference, that there is that in God which answers to what, among ourselves, we call "the heart." The human mind is at present deeply engrossed in the study of physical phenomena. The laws that concern mass and force and structure are studied with a diligence unprecedented. But natural science has as little power to answer as it has permanently to divest of interest the question, Does God love us? It is the high function of the naturalist to report to us the methods of the Divine intellect, but what we really most desire to know about God is—Has He or has He not a heart? As a matter of fact, no doctrine has ever been so potent to persuade men of the reality and of the fervency of the love of God as the Christian doctrine of the Atonement. Yes, fervency, for it may well reconcile us to the breakdown of some of the old teleological arguments, if we consider that, after all, the God of Paley and of the Bridgewater Treatises was only, at best, "the benevolent Deity," whose proper shrine is the turf-altar, and whose only eucharist that of the vineyard and the harvest-field. This was not enough.

There is in the heart of man the longing

for a sort of love towards God and from God, wholly beyond that natural affection which rain from heaven and fruitful seasons evidence on the one side and have power to inspire on the other. There is in us a reaching after the love which "many waters cannot quench." This we find not "in flower, or star, or insect's wing," or anywhere, until we come into the hallowed area swept by the light from the cross. None save Christians, and of them none, thus far, save the elect few, have ever loved God passionately. Only the Christian doctrine of the Atonement can beget a Wesley or a Faber, a St. Catharine or a St. Theresa.

Again the doctrine of the Atonement may be said to deify unselfishness.

The schoolmen used to distinguish between efficient causes, formal causes, and final causes; but it is most noteworthy that in the sacrifice which lies at the heart of the Atonement these three agree in one—unselfishness. See if this be not true.

By an "efficient cause" we understand the force that brings any given result to pass, the spring and fount from which a consequence has flowed. What is the efficient cause in the Atonement? Listen to the voice of Jesus Christ:

"God so loved the world that He gave His only-begotten Son"—unselfishness.

By a "formal cause" we understand that

which makes a thing what it is, differencing it from all things else—in a word, its law of being. What is the formal cause in the Atonement? Hear again the authoritative words of Christ enunciating the law of sacrifice:

"Except a corn of wheat fall into the ground and die, it abideth alone, but, if it die, it bringeth forth much fruit"—unselfishness.

By a "final cause" we understand the end or ultimate purpose for the sake of which a thing is done or suffered—in a word, the object to be gained. What is the final cause in the Atonement? Attend to the thing spoken by Paul:

"He died for all, that they which live should not henceforth live unto themselves"—unselfishness.

This exhibition of the Atonement as a process which, having its rise in the unselfishness of God, moves onward to the accomplishment of unselfishment in every creature of God, leads me to speak, last of all, of the dignity which the doctrine imparts to the life of man upon this planet by giving it dramatic oneness. Alone among sacred books, the Bible supplies us with the data for a rational and coherent philosophy of history.

Studied from the standpoint of the cross, the drama of human life, with its store of struggle, sorrow, guilt, defeat and victory, is seen to have design, an ordered movement, an assured result.

To the non-Christian thinker, history is more like the endless fairy-tale which one child tells another in the twilight, an incoherent, rambling narrative, which might be carried on forever and not be finished, or broken off short and not be spoiled.

How much more august, and for that very reason how much more probable, the Christian statement of the case! Earth is the stage; to the nations have been assigned their parts; the action centres in a hero whose name is Son of Man, while from the overhanging edges of the world looks down the cloud of witnesses. And so "the riddle of the painful earth" is read.

V.

THE STYLE AND TEMPER OF THE BOOK OF COMMON PRAYER.

V.

THE STYLE AND TEMPER OF THE BOOK OF COMMON PRAYER.

It is much to be deplored that eulogists of the Book of Common Prayer are, as a rule, so indiscriminate in their praise. To read some of the encomiums upon our "incomparable liturgy," one might almost infer that the doctrine of verbal inspiration, driven from biblical precincts, had taken up its abode in the Anglican formularies of worship.

Of course there are inequalities of style in the Prayer Book, and divers varying grades of literary excellence. What student acquainted with the history of the book could expect to find things otherwise? As well go through the Pitti and the Uffizi affirming that all the Raphaels happened upon possessed one and the same artistic value simply because signed by the same hand; as well insist that "The Surgeon's Daughter" was as good a novel as "Ivanhoe," or "Troilus and Cressida" as great a play as "Hamlet," or "The May Queen" as fine a poem as the "Ode on the Death of the Duke of Wellington," as try to make it out that in point of loftiness, dignity,

and fervor all portions of the Common Prayer are of a piece. The General Exhortation and the General Confession, for instance, stand next to each other in the Offices of Morning and Evening Prayer; they are so near that they actually touch; yet is the one as far removed from the other in style-value as copper is from gold.

The notes of the style of the Common Prayer are three,—simplicity, majesty, and tenderness. Of course I do not mean that we everywhere find these characteristics conjoined; it is not to be expected or desired that we should; all I say is that they are noticeable features when we look at the book as a whole with a view to appraising its value and fixing its place. The simplicity is almost everywhere present; the majesty comes out whenever it is a question of addressing the Throne; the tenderness reveals itself in all that is said of God's disposition towards the penitent soul, and in every reference to the sorrows and calamities of the mortal lot.

The simplicity of the language may be accounted for on more grounds than one. A chief reason for putting forth the book at all had been the demand for a worship which the common people could understand. As in the case of the translated Bible, the object was to get as far away from the Latin tongue as possible. This explains, perhaps, the marked contrast as respects

the proportion of Saxon to Latin derivatives, between the Bible and Prayer Book on the one hand, and on the other not a few of the masterpieces of English letters produced at the same period. The secular authors, even though writing English, were not wholly loath to have the gold thread of their latinity reveal itself pretty freely in the texture of their homespun; but Tyndale and Cranmer had another aim in view altogether, being more anxious that the ploughboy should understand them than that the ear of the university don should detect nothing amiss. Take as an illustration the following prayer from the Matins of Edward the Sixth's First Book. I have chosen it almost at random:—

"O Lord, our heavenly Father, Almighty and everlasting God, which hast safely brought us to the beginning of this day; defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance to do always that is righteous in Thy sight, through Jesus Christ our Lord."

Here out of seventy-one words, only three—namely, "defend," "ordered," and "governance"—are Latin derivatives. It is probable that an analysis of the whole book would show a similar ratio.

Another guarantee of simplicity was supplied

by the healthy realism characteristic even of those corrupt forms of devotion which Cranmer and his colleagues had before them as working models in their task of reconstruction. Superstitious as many of the old formularies were, they could not be charged with indifference to things in the concrete. Hence we find throughout the Book of Common Prayer a careful avoidance of figurative speech, and a jealous clinging to what is substantive and real. An exception should be made with respect to such imagery as has the sanction of the Bible writers,—though even this is very sparingly employed; but of metaphors not Scriptural, there are, in the most ancient and best-beloved portions of the book, very few indeed. The Litany, which a justly honored and beloved Presbyterian divine, the late learned Dr. Shedd, once told me he regarded as the most wonderful compend of intercessory prayer to be found in the whole range of devotional literature,—the Litany is devoid of figurative language altogether. It might seem, at first, as if this banishment of trope and figure, simile and metaphor, must involve a costly sacrifice of beauty,—but no, that does not follow. Massiveness has a beauty of its own. The interior of Durham Cathedral is severe, profoundly so; nothing could be further removed from those tremendous pillars and those solemn Norman arches than the airy grace of the churches which exemplify the deco-

rated Gothic of a later period; and yet it never occurs to anybody to speak of Durham as lacking the element of beauty. It is a grave and serious beauty which reveals itself under that high vault, but it is beauty. A liturgy which is to live on, from generation to generation, must possess the sort of beauty which wears. What is fascinating upon occasion does not necessarily meet our every-day need. Eloquent prayers, tense with imaginative thought and vibrant, in a good sense, with poetic feeling, are, as a rule, eloquent only for once. Try to repeat them and they pall. The most marvelous burst of eloquence I ever listened to in my life was the extemporaneous prayer made by Phillips Brooks at the Harvard Commemoration in 1865. Even the splendors of Lowell's Ode paled, for the moment, in the presence of that flame. It was the very utterance for which the great occasion called. But it, or any adaptation or paraphrase of it, would be simply preposterous in a liturgy. You may reply that if this be so, its being so is the condemnation of liturgies. Yes, perhaps so, if the conditions which made that prayer possible could be counted upon to reproduce themselves every Sunday of the fifty-two that punctuate a year, and you were sure of having a poet-orator in every pulpit.

I spoke of majesty of speech as characterizing more particularly those portions of the Common Prayer in which we are invited to draw near to

God for purposes of adoration. I had especially in mind the usage which there obtains, of linking some attribute with the name of Deity in the opening sentence of every prayer, and thus imparting a certain sublimity to the very act of crossing the threshold of worship. "O God, who showest to them that are in error the light of Thy truth;" "O Almighty God, who alone canst order the unruly wills and affections of sinful men;" "O God, who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love;" "O God, who hast prepared for those who love Thee such good things as pass man's understanding,"—these are illustrations of what I mean. We shall all of us agree that there is a quiet dignity about this method of approaching the Most High in worship which, without argument, commends itself to a reverential mind. But not only in the prayers,—majesty is the distinguishing mark of the praises as well. The *Te Deum* is majestic: "We praise Thee, O God, we acknowledge Thee to be the Lord." The *Gloria in excelsis* is majestic: "O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us." The *Ter sanctus* is majestic: "Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord, Most High."

The other characteristic named was tenderness. The tone of the Prayer Book in its ap-

proaches to the human soul is gentle, winning, compassionate. There is nothing anywhere between the covers that even remotely resembles gush. There is no shilly-shallying with the awful fact of sin. In the office for the visitation of the sick there is no suggestion that opiates are a good substitute for a quiet conscience, and in the office for the visitation of prisoners the words addressed to criminals under sentence of death are in refreshing contrast to the maudlin sentimentalism which, with a strange perversity, too often seeks to divert sympathy from the person wronged and to transfer it to the unrepentant doer of the wrong. For tenderness of this morbid type, the Prayer Book has no indulgence; but towards all who sorrow, and for all who "suffer according to the will of God," its tone is everywhere gentle, sympathetic, pitiful, compassionate. It not only asks that the merciful Lord will strengthen those who do stand, it pleads with Him to comfort the weak-hearted and to raise up those who fall; it remembers all who are in danger, necessity, and tribulation, all sick persons and young children, the prisoners and the captives, the fatherless and the widowed, and all who are desolate and oppressed. Simplicity, majesty, tenderness,—yes, these are certainly the features that we should wish to see looking out upon us from a manual of worship, a book purporting to teach us how to pray.

Having discussed style, we pass next to the more difficult question of doctrine. What is the theology of the Book of Common Prayer? Pray observe that this is a matter quite apart from the Thirty-nine Articles of Religion. The Thirty-nine Articles bear an important doctrinal relation to the Church of England and to the American Episcopal Church; but we are not discussing these Churches, we are discussing the Prayer Book, and the Articles are no part of the Prayer Book, they make a book of themselves. The theology of the Prayer Book must be gathered from within its own covers. If we look there to find a system of theology thoroughly well bolted and riveted, we shall look in vain; but this is by no means an admission that the language of the formularies is that invertebrate and undogmatic thing which some would like to see it made. Far from it; for not only are the ancient creeds, in one or other of their authenticated forms, made a frequent feature of worship, the very prayers themselves are redolent of dogma. And yet it is rare indeed to hear anybody, except an extreme liberal, complain of the dogmatic feature of the Prayer Book worship as a grievance. And why? Simply because the dogma has been, if I may be allowed to coin a word, devotionalized. In liturgies, as elsewhere, much depends upon the way of putting things. By way of illustration, suppose we take some

orthodox statement of doctrinal truth and lay alongside of it a devotionalized form of the same thought. We are bent, for example, upon setting up a barrier against the arch-heretic Pelagius and his vicious doctrine of human merit. Very well, here is one way of doing it, the systematic way: "Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ; but works done before the grace of Christ and the inspiration of His Spirit are not pleasant to God." This of course throws the mind of the listener into a critical and argumentative mood at once; but attend to the same thought in the attractive form in which it comes wooing us through the lips of prayer on the Fifth Sunday after Easter: "O Lord, from whom all things do come; grant to us Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same, through Jesus Christ, our Lord."

Most will agree, I think, that the liturgical method of inculcating the truth is, for the ordinary lay mind, at any rate (and the laity are much in the majority), the more persuasive of the two. I do not for a moment pretend to affirm that the Prayer Book is always equally felicitous in its attempts to clothe the hard

skeleton of dogma with the warm flesh and blood of a personal devotion. There are marked exceptions. The opening invocations of the Litany, and the Proper Preface, so-called, for Trinity Sunday in the Communion Office are well-meant endeavors to fasten the Nicene dogma in the affections of the worshippers; but the same end would have been more effectively served, and the purposes of devotion far better met, by a few quotations from that strangely neglected liturgical treasure-house, the Revelation of St. John the Divine. There need have been no real fear that the interests of Trinitarianism would suffer. The Prayer Book is Trinitarian through and through, warp and woof. You would have to put it under axes and hammers, as was once done in Boston, to get the Trinitarianism out of it.

Again, the theology of the Prayer Book is preeminently a biblical as contrasted with a systematic theology. In saying this I do not mean to assert that the Prayer Book is always true to the teachings of Holy Scripture (though personally I believe it so to be), for that, indeed, would seem too much like begging the question; but what I mean is that the Prayer Book ever shows itself more solicitous that its utterances shall square with the utterances of the prophets, the apostles, and our Lord Jesus Christ than that they should be absolutely consistent in their relations to one another. In a

"system," whether of theology or of philosophy, the great point is to avoid self-contradiction. All things must hang together logically; there must be no broken link in the coat of mail, no gap between gorget and cuirass where-through the point of sword or lance may pierce. But the Bible writers do not seem to have felt this sort of anxiety. First they stated one truth, and then they stated another; and the listener was left, (notably in the case of the Sermon on the Mount, the most divine of all discourses upon ethics,) to discover for himself the articulation of the truths enunciated. If they seemed to him contradictory, so much the worse for him.

I have already once referred to the doctrine of merit by way of illustration; let it again serve us as a case in point. What a very Arminian sound, to speak theologically, has the following sentence from the Apocrypha which the Prayer Book orders to be read at the Offertory, or Alms-gathering: "Be merciful after thy power, if thou hast much give plenteously, if thou hast little do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward." Here there seems to be a very evident eye to some recompense for our deserts. On the other hand, Calvin himself would have been satisfied with the predestinarian import of a petition which occurs in the very same office, later on, where the order of request is that the suppliants

may be given grace to do such good works as have been "prepared" for them "to walk in."

Another striking instance of the Prayer Book's utter indifference to logical consistency, when it is a question of faithfully reflecting the teachings of Holy Scripture, is afforded by its eschatology. With respect to the great central verity of the resurrection to eternal life, there is no uncertain sound; but as to lesser points, and especially as to the temporal relations between death and the judgment, we find in the Prayer Book the same ambiguity that perplexes us in the New Testament. How much better this than an attempt to be wise above what is revealed!

It remains to say something about the sacramental aspects of the theology of the Common Prayer. It is here that we come into closest contact with that great doctrinal quarrel which underlay the whole sixteenth century movement. On its political side, the Reformation was a protest against absolutism centred at Rome; on its doctrinal side, it was a protest against an overstrained and exaggerated sacramental system, or, as Froude bluntly puts it, an assertion on the part of the laity of their own intrinsic spiritual rights.

The attitude of the Prayer Book towards Roman error under this head is not so much polemical as it is independent and self-respecting. Those were not the days when Anglicans waited

with bated breath to hear what Rome might have to say as to the validity of their orders. The men who framed the Prayer Book had a mind of their own, and did not think it necessary to cross the mountains to search out what was Catholic and primitive. It is true that a slight panicky feeling betrays itself in the famous suffrage of King Edward's Litany, "From the tyranny of the Bishop of Rome and all his detestable enormities, Good Lord deliver us"; but this is offset by the courage and good sense which Elizabeth showed in expunging the supersensitive clause while as yet the embers of the fires which her sister had kindled at Smithfield were scarcely cold.

The unquestioned prominence which the Book of Common Prayer assigns to sacramental doctrine and sacramental practice is not adequately explained by the hypothesis of a sort of half-way covenant with Rome. This is a method of dealing with the fact more popular than profound. Journalists and littérateurs may be pardoned for taking that view, but serious-minded theologians will scarcely be content with it. The true explanation of the emphasis that the Prayer Book lays upon sacramental obligation and sacramental privilege is to be found in a conviction towards which many independent lines of present-day thought converge; namely, the conviction that religion is, after all, far more an affair of personal allegiance and personal intercourse than

it is the acceptance of a syllabus of sacred truths, however well authenticated or accurately dovetailed. St. Paul's aspiration was not "that I may know about Him," it was "that I may know Him."

It might seem to be expecting a great deal of a Church to ask it to retain within its confines two such contrasted and apparently irreconcilable minds as Pusey and Maurice. Yet each of these two men is found exalting to a very lofty place in his religious system the sacrament of the body and blood of Christ. What worthier explanation can we frame for the occurrence of so unlooked-for a truce between hostile temperaments than to suppose that both men have discovered the emptiness of mere intellectuality in religion, and, weary of what one of them was so fond of stigmatizing as "a Gospel of notions," are fleeing, hungry and thirsty, to the presence of the personal, the true, the living Christ.

The truth is, that so far from carrying any taint of Roman error, the Prayer Book Office for the Holy Communion is probably, of all the formularies which the book contains, the one least obnoxious to such a charge. The doctrine of the Eucharist was known to be the critical point in the Reformation's line of defense, and it was guarded with a corresponding jealousy. That the Prayer Book Office still retains this bulwark character is sufficiently evinced by the fact that

those who seek to make it do duty as High Mass are compelled to mutilate and dislocate it before it can be forced to lend itself to their questionable purpose.

I have spoken of the history and of the characteristics of the Prayer Book; bear with me a little longer until I shall have said a few words about its possibilities in years to come.

I hold the Common Prayer to be the common property of the whole English-speaking race. It was originally promulgated with the intention of its being that. By what disabling statute or repealing clause, I should like to ask, has right of ownership been since limited to any narrower constituency? There are, to be sure, certain corporate bodies that hold the book in trust, as it were, for the several nationalities into which the Englishry of the sixteenth century has, under God's providence, wonderfully developed,—there is a standard edition according to the use of England, another according to the use of Ireland, and another according to the use of the United States; but on the book's title-page, high up above these particulars of lesser moment, stands the generous and inclusive superscription, "The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church." What Church? England's Church? Ireland's Church? No;—the Holy Catholic Church, the Congrega-

tion of Faithful Men, the Body of all those who have been baptized into the Holy Name. Do not imagine that I am about to close a cool survey with a perfervid rhapsody. I have no extravagant expectations for the future of the Prayer Book in this country, though in common with many others I entertain some, perhaps not wholly unreasonable hopes. In the light of the post-Reformation history, covering now almost four centuries, it does not seem likely that liturgical worship will ever again become universal throughout Christendom, least of all that it will do so in a country like this. If the Church to which an eminent Presbyterian divine once gave the felicitous title of "The United Church of the United States" ever grows into reality, the probability is that we shall see within its borders public worship conducted with high ritual, with low ritual, and with no ritual, by liturgy or by directory, according to the needs, demands, and aptitudes of particular communities.

The Church of England is the only national Church in Christendom that ever undertook to enforce absolute uniformity in public worship, and England's attempt has been a conspicuous failure. Ritualists and Evangelicals succeed in making one and the same liturgy speak in very different tones; while non-conformity, standing beyond the pale altogether, contrives to say its prayers without the help of any book at all, and

yet keeps up, strange to say, a fair show of good works.

But let that pass. What I am seeking to emphasize in these closing words is the common and undivided interest which all English-speaking Christians already possess in the ancient Common Prayer if they have a mind to claim it. There are no copyright restrictions hedging the book; no ecclesiastical treasury derives a royalty from its sale. Why should not congregations of whatever name that feel the need of a liturgy take it and use it, or so much of it as they care to use, instead of setting committees at work compiling formularies which after all would have to shine mostly by borrowed light? Scruples about the ordination service need not be an obstacle; for no more than the Thirty-nine Articles is the Ordinal a part of the Prayer Book. The Prayer Book proper ends with the Psalms of David, as a glance at its table of contents will show. And these are the words with which it ends: "Let everything that hath breath praise the Lord."

VI.

HOW THE EPISCOPAL CHURCH IS ORGANIZED.

VI.

HOW THE EPISCOPAL CHURCH IS ORGANIZED.

WHEN the little groups of Church of England men scattered along the Atlantic seaboard undertook, at the close of the war that had severed them from the mother-country, to gather up such fragments of organization as remained, it was not so much zeal for "autonomy" that impelled them as it was the simple wish to keep alive the old ideals of character and worship to which by education they were attached. They were not in very buoyant spirits and had few corporate hopes. Autonomy was forced upon them. They accepted it as one of the by-products of the war. The severance of the political tie that had bound the colonies to the British Crown, involved, or was held to involve, a like breakage of the thread which through the Bishop of London had given them their rather tenuous connection with the English Church. Action of some sort they were driven to; it was swim or sink. Among the leaders of the day were two men, strikingly contrasted in physique, in temperament and in opinions; William White of Pennsylvania and Samuel Seabury of Connecti-

cut; the one a latitudinarian in theology and a republican in politics, the other a sturdy high-churchman, more of the Caroline than of the Georgian type, who, to the day of his death, made no secret of his devotion to the "lost cause." To these two minds was mainly due, under God, the shaping of so much of the Ecclesiastical policy of the new-born Commonwealth as concerned the Anglican portion of its people. It was a most suggestive blending of influences and, as the event has proven, a most healthful. Seabury looked out for hierarchical rights and sacramental orthodoxy. White saw to it that the mechanism of the Church, on its legislative and disciplinary side, should be in reasonable harmony with the newly established civil order. The fifth paragraph of the Preface to the Prayer Book (which it was one of the first acts of the nascent Church to revise and to set forth) pictures the situation perfectly, even if in rather clumsy English,—"When, in the course of Divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches and forms of worship and discipline, in such manner as they might judge most convenient for their future pros-

perity; consistently with the constitution and laws of their country."

About the same time with their adapted Prayer Book, the fathers of the American Episcopal Church, set forth a written Constitution, embodying such first principles as they considered essential to the right ordering of ecclesiastical life. Later still, a certain *quasi* sanction, the force of which has ever since been in dispute, was given to the Anglican Articles of Religion, their number having been first reduced from XXXIX to XXXVIII and certain clauses, supposed to be inconsistent with democratic conditions, expunged. The Articles, therefore, may be dismissed from consideration as having little to do with autonomy. The real stress falls on the Constitution.

Virtually this document, the Constitution, carries with it the Prayer Book as well, since in its eighth Article the Church's formularies of worship are safeguarded with the utmost care. Whoever, then, would intelligently study American ecclesiastical autonomy should take for his manual the Constitution of *1789*, as the same has been, from time to time, amended and made operant, through what Congress calls "appropriate legislation," in the shape of canons.

The limits prescribed for this paper shut out all historical data, save such as are absolutely essential to a right understanding of the way in

which autonomy works. I have been asked, and compliance is no hardship, to combine, if possible, a minimum of theory, with a maximum of facts. It is quite possible; and I proceed.

I. *Units of organization.*—The units of organization under autonomy are three in number—(a) the parish, or individual cure; (b) the diocese, or group of parochial cures, presided over by a bishop, and (c) the national church, made up of an aggregation of all the dioceses and missionary jurisdictions included within the geographical limits of the United States.

The governing and legislative powers of these several ecclesiastical entities are as follows: (a) in the case of the parish, the rector, wardens and vestrymen, a body which numbers, in all, ten or twelve persons, and meets as often as it sees fit; (b) in the case of the diocese, the bishop and the Diocesan Convention, which last meets annually, for a session of two or three days, and varies in size according to the number of parishes represented; (c) in the case of the national church, the General Convention, a body which meets triennially, for a session of three weeks, and legislates, within the limits of the Constitution, for the whole church. The General Convention is made up of two houses; a House of Bishops, in which every bishop has a seat, and a vote; and a House of Clerical and Lay Deputies, in which every diocese is entitled to representation by not

more than four clergymen and four laymen. Under this arrangement, the bishops hold in virtue of their order, while the clerical and lay deputies continue in office only as they secure, or fail to secure, reelection by the dioceses from which they are sent. The will of the diocese in this regard is expressed through its Convention which, as the triennial interval draws towards its close, determines who shall represent it in the larger synod.

An important factor in diocesan life is the body known as the Standing Committee. This consists of six or eight members and is chosen annually by the Diocesan Convention. In all but two of the dioceses (Connecticut and Maryland) the Standing Committee is composed of clergymen and laymen in equal numbers. In the two dioceses named, the committee is wholly clerical. The Standing Committee is a council of advice to the bishop; it passes judgment on the testimonials of fitness presented by candidates for holy orders; and, in the case of elections of bishops that take place when the General Convention is not in session, or is not presently to convene, it is the mouthpiece of the diocese as respects approval or disapproval of the sister dioceses' choice. Without the consent of the major number of the dioceses no bishop can be lawfully consecrated. An increasing number of churchmen complain of this last requirement as a hard-

ship, and use it as an argument for a "provincial system."

II. *Metes and bounds.*—In the case of the National Church, there is no boundary question to cause controversy; the Church's area is conterminous with that of the Republic. Diocesan lines were originally identical with State lines, Virginia constituting one Episcopal jurisdiction, Maryland another, Pennsylvania another, and so on; but, as the Church increased in numbers, this simple arrangement was outgrown, and there are now in the single State of New York no fewer than five dioceses, with the prospect of more to come in the near future. The method of organizing and setting off new dioceses is prescribed by the Constitution. The lines of a diocese usually coincide with those of some congeries of counties, and when once agreed upon are as fixed and definite as it is possible to make them. It is otherwise with the parish. Theoretically the parish, like the diocese, is a geographical entity; really and in fact it is only a geographical expression. I know of only one large city in the Union that possesses carefully drawn parish bounds and lives up to them,—the city of Washington. In other cities a parish means, to all intents and purposes, the people who habitually frequent and help to maintain a particular place of worship. Sometimes this collection of people is the purely personal following of a popular preacher, some-

times it is held together by the more reputable bond of historical associations, as for example in the case of Trinity Church, New York; St. Paul's, Baltimore, and Christ Church, Philadelphia; but whatever the secret of the cohesive power that binds the parishes into oneness it certainly is something other than the fact that they all of them live within specified territorial limits. In the rural districts, the theory is that if there be, in a town or village, only one Episcopal church, the whole area of such town or village constitutes the rector's parish. This theory is effective as against clerical intrusions, making it easy for a country parson to inhibit all invaders of his territory; but it sometimes gives occasions to droll misunderstandings between zealous young rectors and the townspeople, who are theoretically their "parishioners." A clergyman of my acquaintance having undertaken to visit all the families resident in his village on the hypothesis that to him, as the duly appointed priest, they all belonged, was discouraged to see confronting him, when his knock was answered by one of the cottagers, a door-mat with this inscription skilfully inwrought,—"*We* are Baptists." No doubt, however, despite such occasional acerbities, much good often comes of the country clergyman's fostering the notion that all the people of the town or village have such lot and part in him as the ten tribes claimed in David. The theory cannot, for

obvious reasons, be as successfully worked in America, as it can be in England, where it has law back of it, but the mere attempt to work it does good by suggesting that the territorial parish is the thing that should be, even though the congregational parish be the thing that is.

III. *Qualifications of Voters.*—In the parish, those, as a general rule, are allowed to vote who either own or hire pews, or, if the church be a "free and open" one, statedly contribute through the offertory, or otherwise, towards the maintenance of public worship. In some parishes the right to vote is conceded to all "adherents," in others it is limited to the baptized, possibly in some (I cannot speak with certainty) to communicant members of the Church. Only in sporadic cases is "female suffrage" recognized. For the most part, the right to vote is only exercised annually when the wardens and vestrymen are chosen. These officials constitute a sort of executive committee who are alike a council of advice to the rector and a board of control responsible for the temporalities of the cure. At the annual meeting are also chosen (unless local usage remits the matter to the wardens and vestrymen) those who are to represent the parish in the Diocesan Convention. In the case of a vacancy in the rectorship, usage varies as to the method of filling it; sometimes the parish-meeting "calls" the

new minister and fixes his salary, sometimes the wardens and vestrymen do it. In the latter event, care is commonly taken to make sure that the person called is likely to be acceptable to the whole constituency. In the Diocesan Convention the bishop presides, and the clergy and lay representatives sit together constituting one chamber. Actually, however, the body is bi-cameral, since it is always possible to call, at the close of a debate, for "a vote by orders," in which case the clergy vote by themselves, and the laity by themselves, while a concurrence of both orders is essential to an affirmative result. In the General Convention, electoral provisions even more conservative protect things as they are; for this legislature is actually tri-cameral, each one of the three orders possessing a veto against the other two. When we add to this the further consideration that no single General Convention can alter so much as one jot or one tittle of either the Constitution or the Prayer Book, every proposition of change being required to run the gauntlet of two successive Conventions, so as to allow the proposal to seethe in the mind of the Church during a whole triennium, it will be acknowledged that "autonomy" is not such a menace to conservatism as might appear. With respect to eligibility for lay-membership in the House of Deputies, stricter rules apply than in the case of the parochial and diocesan councils.

No layman may sit as the representative of a diocese, unless he be a communicant member of the Church. The House of Deputies, as a matter of fact, compares favorably, for intelligence and ability, with any senate whether civil or ecclesiastical that convenes in the United States. It is largely composed of professional men of high standing, and shows a judicial temper not easily disturbed. To "stampede" the house would be an arduous undertaking. Obstruction, though sometimes practiced, is held to be bad form.

One criticism often passed upon the legislative methods of the American Episcopal Church has a weight more apparent than real. I refer to the fact that in the General Convention every Diocese has voting power equal to that of every other. There is no proportional representation. In the House of Bishops, the Bishop of No-man's-land, can balance by his ballot the vote of the Bishop of Washington or the Bishop of New York, while in the House of Deputies, the representatives of three skeleton dioceses can, by the simple device of agreeing to call for "a vote by dioceses and orders," block the wishes of a vast majority of the communicants of the Church. It might naturally be supposed that much harm would flow from such an adjustment of voting powers, but thus far such has not been the case. In the long run, the voices of those best entitled

to be heard prevail. Moreover if No-man's-land happens to possess a particularly able prelate why should the fact he represents only a few sheep in the wilderness deprive him of his just right to exert influence?

IV. *The Judiciary.*—The really weak point in American autonomy may be sought and will be found in its machinery of discipline. The inability of an ecclesiastical court, in a country where Church and State have been declared separate, to compel the attendance of witnesses, is a serious bar to the successful administration of justice, and is rapidly forcing the conclusion that in all cases where criminal intent is involved it will be wiser to accept the findings of the civil courts and to let it rest at that. In questions of doctrine and ceremonial, the case is, of course, different, since with these the civil courts have nothing to do, and the summoning of witnesses is more likely to fetch them. As things are, the canons of the several dioceses provide for the establishment of courts of first instance for the trial of ecclesiastical causes. A general canon of the whole Church prescribe the mode of trying a bishop. Another set of jural difficulties arises out of the non-existence of any court of appeal. Under "autonomy" there is nothing that corresponds to the United States Supreme Court, no tribunal exists, that is to say, competent and empowered to determine which canons passed by

the General Convention are constitutional and which are not. To be sure public opinion adjudicates the matter in the end, but suitors grow weary of waiting for so dilatory a judge. Moreover, it does seem to be a real and not a sentimental grievance, that under autonomy as it is, a clergyman may in one diocese be tried and disciplined for some offense or fancied offense against canon or rubric, for which in another diocese, of a different complexion, he would not be so much as indicted. Some hold that all this will be remedied when a "provincial system" shall have been hammered out, other some (perhaps more sensibly) aver that the same beatitude which applies to the country without annals awaits the Church which is destitute of courts. Warned against theorizing, I forbear to express any opinion on the point.

To sum up this brief and sadly defective exposition of the practical workings of a non-established Anglicanism, I would urge that while there may be much to be said against autonomy there is more to be said for it. Until the Kingdom of God shall come, we need not look to find any scheme of ecclesiastical administration flawless. It is easy to legislate in such a way as to avoid certain errors of our neighbors, but that is small comfort if, in doing so, we blunder into other difficulties wholly our own. In two contrasted systems of polity the weak points of the

one usually lie precisely opposite the strong points of the other. Appoint bishops, and Favoritism! is the cry; elect them and the caucus becomes a menace. Insist that lay courts shall try spiritual causes, and you write yourself down an Erastian; insist that only spiritual courts shall have jurisdiction, and you invite the taunt, How shall the grace of Orders qualify a man to weigh evidence?

Under autonomy we worry along very comfortably in America,* agreeing to leave many points open, and recognizing much neutral ground. The tripartite division so often prophesied as sure to happen to the Church of England in the event of disestablishment does not happen to us. High, low and broad we dwell together in unity, comforting ourselves with the reflection that if Cephas, Paul and Apollos could do it, so can we.

* This paper, under the title "Autonomy in the United States," originally appeared in "The Church and Reform," a collection of Essays "relating to reform in the government of the Church of England." London, Bemrose and Sons, 1902.

VII.

ON THE FIRING-LINE OF CHRISTENDOM.

VII.

ON THE FIRING-LINE OF CHRISTENDOM.

HALF-INFORMED people are under the delusion that interest in foreign missions is declining. They have noticed, perhaps, that this or that missionary society is in debt, or is finding it hard to secure properly equipped workers, and they have drawn the hasty conclusion that under the scourge of ridicule, or because of an eclipse of faith occasioned by Biblical criticism, archæological research, study of comparative religion, or what not, the missionary cause is on the very brink of collapse. They were never more mistaken in their lives. This is not the iron, it is the golden age of missions. The view-point from which we study and estimate the work of missions has indeed shifted, but it has shifted wholly for the better. A larger conception of the end and aim of missionary effort than ever before possessed the mind of Christendom is steadily gaining ground. It has dawned upon us that the unification of mankind was the great thought that lay behind Christ's "other sheep I have," and Paul's "we both have access;" and while we are no whit less eager for the conversion of individuals

than of old, we see plainly that individualism is not the whole of it, but that God is interested and means us to be interested, in peoples as well as in people; and in replanting with better seed the burned-over tracts, quite as much as in the rescue, here and there, of a brand from the burning. Having, by exploration, at last discovered just how large this tenement-house we call the world really is, and how many families inhabit it, we are waking up to the importance of "tenement-house reform," and to so much of our activity in that direction as deals with the more distant rooms and least accessible passage-ways, we give the name of "Foreign" Missions. The adjective is a little misleading; for, all the while, it remains true that the better-lighted and better-swept portions of the building are by no means so well swept or so well lighted that any of the tenants can afford to boast. The whole population of the house has common interests and common perils. Diphtheria on one floor may presently mean scarlet fever on the next, and, if the healthy families would keep their health, it will be wise for them not to grumble over such betterment taxes as are levied for the good of all concerned.

According to the most trustworthy of attainable statistics, there are in the world, at the present time, upwards of seven hundred and fifty millions of "heathen." This does not include

Hebrews and Moslems, for Hebrews and Moslems worship the same God that we do,—namely, the God of Abraham,—though with widely different notions as to his nature, his purposes, and the true way of serving Him. By the "heathen," strictly so named, we mean idolaters and pantheists. Among the seven hundred and fifty millions of these, there are laboring to-day about fifty thousand Christian missionaries—men and women. But what are they among so many? Very few, it must be confessed—very few, indeed; scarcely as many as go to make the standing army of a third-rate power. The question is, Who is using them? Who has them in his hand? Whose purpose are they helping to fulfil? If God is on their side, they are a majority, however slender their ranks may look to comfortable critics sitting at home in Bank-of-England chairs and viewing them afar off. The mistake most people make with respect to the whole matter of foreign missions is that of scanning the thing through a monocle instead of with a field-glass. They take too narrow views altogether, and content themselves with looking a few yards ahead, when they ought to be sweeping the horizon. The Christianizing of the world is only another name for the civilizing of the world, and the victory of the Cross is only another name for the reconciliation of mankind.

My thesis is this—that God is using the Chris-

tian nations very much as, in the former time, He used the Jewish people, with an ulterior view to the well-being of the entire race; and that the evidences of the Divine purpose are to be sought, not only in Holy Scripture, though they are abundant there, but also in post-Christian and contemporary history. When we go to the Bible to find out the real missionary motive and the real missionary purpose, we discover that what lies back of the whole thing is a grand plan of God for knitting all kindreds and families and tongues into one rightly adjusted and well-compacted whole, the members of which shall cease to bite and devour one another, as did those "dragons of the prime" which held possession of this planet before man came here, and whose instincts and appetites man has in some measure inherited, but, instead of this, shall labor intelligently and conscientiously for one another's good. Beneath the surface of the Old Testament this splendid anticipation runs like a smouldering fire, revealing its presence only here and there, and now and then, in psalm or prophecy; but in the New Testament, and especially in the writings of St. Paul, the prince of missionaries, it blazes forth with an energy nothing can repress and a brilliancy nothing can quench. Of all the strange blunders ever made by theologians, perhaps the strangest has been that of interpreting St. Paul as an exclusionist—

as one who would have few to be saved, and come to the knowledge of the truth. On the contrary, it was just because his sympathies went out so widely as they did; just because he was eager to break down partition walls, and to throw the door of God's temple as wide open as he could,—it was just for this that he suffered persecution. The men who hounded Paul to his death belonged to the very same class that had crucified his Master. It was not the officials of the Roman Empire who were his bitterest adversaries; it was his own countrymen. They availed themselves, to be sure, of the forms of the Roman law, and therefore, every now and then, in the Acts and the Epistles, we catch glimpses of the lictors and the fasces; but Paul's real enemies, his determined and desperate antagonists, were his own people. What business had he, they asked, to interest himself in the heathen,—aliens, outsiders, foreigners, barbarians, heretics, dissenters? And so they persecuted him, literally, from city to city, plotted his capture, planned his death. And yet his grand thought, inspired of God, survived all their machinations, and never was more active as a moving force in human society than it is to-day. For only look and see in what a wonderful manner the Providence of God is opening doors hitherto tight-shut, and making paths where, up till now, the foot of man has never trod! Look at Africa,

entered at a score of points by the pioneers, the sappers and miners, of Christendom! Look at China, reluctantly taking down the bolts and bars that for thousands of years have held her heavy doors fast-shut in the face of the outsider! Ah, but, you say, all this is simply the greed and craft of the merchantmen. It is covetousness, not faith, that lies back of this tremendous pressure which is forcing the gates of those walled coasts, opening those sealed continents.

True and not true—true superficially, not true profoundly! It is quite true that, at present, the emperors and prime ministers and foreign secretaries are all for conquest and for trade—for conquest for the sake of trade. When a magnificent harbor on the China coast is seized and occupied because forsooth a few missionaries owning civil allegiance to the power making the seizure have been maltreated, nobody is hoodwinked. We all know what it means; we all see that the Christian Church is being used as a cat's-paw for a purpose, and that purpose one of territorial aggrandizement and commerical profit. In fact, this whole business of the protection of missionaries by gunboats and Gatlings is both ludicrous and mortifying. Not by such methods or with such backing did the first apostles of the faith essay the conversion of the world. They took their lives in their hands, and

were content that so it should be. But while the Church disowns these naval and military guarantees of her safety, and while she joins with the world in quietly smiling at the somewhat noisy tone of her would-be defenders among the kings of the earth, she is not blind to the wonderful opportunities which commerce and conquest are putting within her reach. "That is not first which is spiritual, but that which is natural" (or, more literally, *animal*), "and afterwards that which is spiritual." Grant that the motives which are impelling the western nations to the partition of Africa and of China are so questionable that we must needs, if we are candid, assign them to the low level of the natural or the animal,—nevertheless, afterwards cometh the spiritual. Trade follows the flag; yes, but the human heart follows the cross. Not seldom, perhaps oftenest, the cross has been earlier upon the ground than the flag. But be that as it may, it is a shame and disgrace to Christendom if anywhere it plants the flag and is careless whether the cross be planted by its side or not. Surely a most Christian poet was the man who sang:

> "Fly, happy, happy sails and bear the Press;
> Fly, happy with the mission of the Cross,
> Knit land to land and blowing havenward,
> With silks and fruits and spices clear of toll,
> Enrich the markets of the Golden Year."

So interpreted, the Golden Year becomes only another name for "the acceptable year of the Lord." It may be said, in reply to my plea for missions as a civilizing agency, that in the case of Japan we see an instance of a nation becoming civilized before it has been Christianized. The more intelligent among the Japanese have, we are told, thrown aside their superstitions, given up their old mythology, but without, thus far, putting any religion whatever in the place of what has been discarded. They have ceased to be heathen in their beliefs, without becoming Christian. Yes, but we must give Japan time. No nation can live and flourish, for more than a generation or two, without a religion. Japan will discover this. Just now the leading minds of that country are engrossed with the task of mastering and assimilating the immense amount of new knowledge which has been put within their reach through intercourse with the western peoples—such knowledge, I mean, as can be gathered at universities, in observatories, and schools of applied science. For the present, Japan thinks, just as college-bred India thinks, that this is enough. But give Japan time. It is not so very long ago since we ourselves were finding it difficult not to be a little owerawed, just a bit intimidated, by the threat that modern discovery would presently make Christian believing an impossibility. In the

sixties and the seventies the assaults upon the stronghold of the faith were frequent and determined. Our religion was put upon the defensive, and, in cultivated society, it required some courage to stand squarely up to what fealty to Chirst demanded. Of late there has been a marked change. It has come to be seen that mere discovery in the range of things natural brings no real message of comfort to the failing heart of man—rather the reverse. The millennium of universal happiness, rapturously prophesied by the earlier seers of the new order, has been indefinitely postponed. Increase of knowledge has, if anything—certainly in the case of the best minds and hearts—brought increase of sorrow, rather than increase of joy; and men have been reluctantly driven back to the conclusion that, if satisfaction for our deepest needs is not to be found in the religion of Jesus Christ, it is to be found nowhere. But Japan has not got so far as this. It has progressed far enough to discern the folly of the old idolatries, and far enough to be able to appreciate the value of the new industrial methods and scientific processes, but not far enough, quite yet, to have learned the utter emptiness, the dreary futility, of agnosticism. By and by, and perhaps before very long (for they are a quick people), the Japanese will learn, what we have been learning during the last twenty years, that material prog-

ress, unaccompanied by growth in spiritual insight, is a questionable blessing, and that unless it can find some ground for doing justly and loving mercy better and firmer than a mere acquaintance with the laws of nature can show, a nation, no matter how well equipped with ironclads and locomotives, is in a bad way. Japan will find this out, as it has already found out the other and less important points; and, when that happens, it will be made plain to everybody that that empire is no exception to the rule that civilization is dependent upon Christianization. Remember, it was a Christian nation that first opened Japan. From that opening dates the beginning of the empire's forward movement; so that, even in this apparently exceptional case, we discern the indirect influence of Christian thought, the unnoticed potency of the cross.[1]

[1] In the preface to a suggestive little book entitled "*Bushido: The Soul of Japan,*" the author, Dr. Inazo Nitobe, acknowledges that he can find, as a Japanese, no better basis for morals than that supplied by chivalry, as this is known and practiced in the Mikado's Empire. He writes:

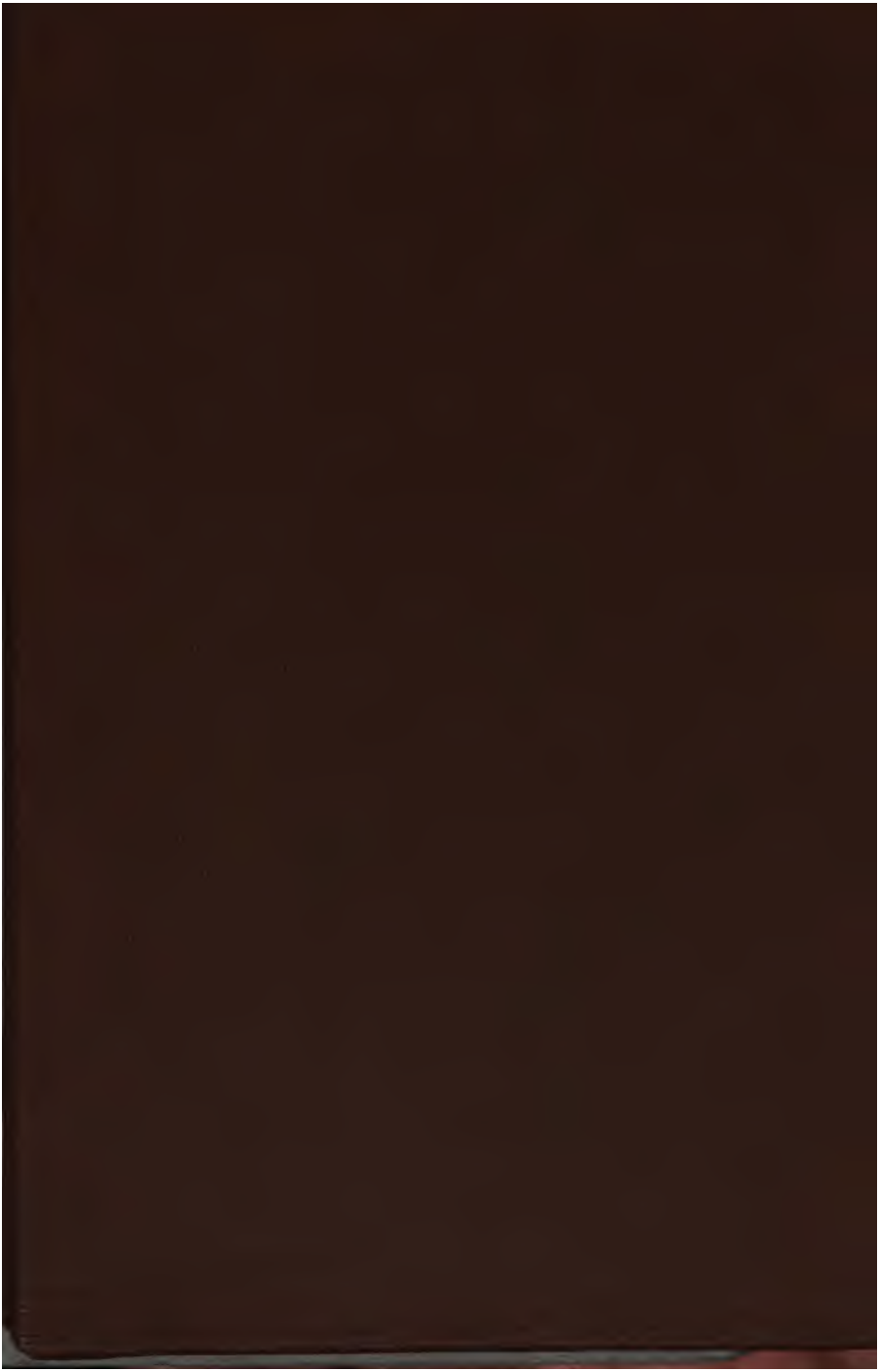
"About ten years ago, while spending a few days under the hospitable roof of the distinguished Belgian jurist, the lamented M. de Laveleye, our conversation turned during one of our rambles, to the subject of religion. 'Do you mean to say,' asked the venerable professor, 'that you have no religious instruction in your schools?' On my replying in the negative he suddenly halted in astonishment, and in a voice which I shall not easily forget, he repeated, 'No religion! How do you impart moral education?' The question stunned me at the time. I could give no ready answer, for the moral precepts I learned in my childhood days, were not given in schools; and not until I began to analyze the different elements that formed my moral

To sum up, the world is drawing itself, or rather is being drawn, by the strong grasp of God's compelling purpose, into unity; and although the nations cannot, yet, so much as understand one another's speech, they are beginning to realize kinship; back of the many languages they recognize the one blood. It is the glory of foreign missions, so-called, to be contributory to this process by which God is reconciling his world, not only to Himself, but to itself. Foreign missions represent the peaceable side of the movement. They aim at securing "the heritage of the heathen," not by methods of conquest and spoliation, but by persuasion, conversion, transformation. While merchants and traders are carrying their doctrines of profit and loss, supply and demand, and while viceroys and commanders are carrying their schemes for political and territorial exploration, the missionaries are carrying the far more important, even if less keenly appreciated, principles of peace and goodwill. And it is high time. Watchful observers, like Mahan, for instance, have noted the point

notions, did I find that it was Bushido that breathed them into my nostrils.

"The direct inception of this little book is due to the frequent queries put by my wife as to the reasons why such ideas and customs prevail in Japan.

"In my attempts to give satisfactory replies to M. de Laveleye and to my wife, I found that without understanding Feudalism and Bushido, the moral ideas of the present Japan are a sealed volume."

that the trusteeship of the high explosives which at present rests in the hands of Christendom, is gradually ceasing to be our monopoly. Recent events in the far East, and notably the war between China and Japan, have caused a rude awakening in the minds of Western statesmen. It is now perceived that there is nothing to prevent heathendom from coming into possession of those treasures of physical force which it was given to Christendom to discover. It follows that the knowledge of the power of God's works, so significantly given to us in advance of others, will avail us nothing unless we use our advantage righteously. Heathendom outnumbers Christendom by many millions. Suppose the non-Christian peoples acquire the armament of the Christian peoples without acquiring those principles for which the despised missionaries stand, what then? Would a subversion of our present-day civilization be, in that event, such a very unlikely thing? Might there not come upon the vineyards and olive-yards of our self-complacent and somewhat over-secure modern life an overthrow similar to that which buried Europe under a lava-bed of barbarism for centuries? You say that this is a selfish appeal to motives of self-preservation, and that the contingency of which I have been speaking is too remote to deserve a moment's consideration. Very true; but it all goes to help my purpose,

which is to bring out into plain sight those grander and more august aspects of foreign missions which are so liable to be neglected and forgotten, while people are puttering over insignificant questions of receipts and expenditures, which really have nothing to do with the main point. Fire the heart of the Church with a magnificent conception of what the conversion of the world to Christ really means, and the Church will give to foreign missions, as it has never given before.